

THE RITUAL FOR
SMALL CHURCHES

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RITUAL FOR SMALL CHURCHES

A Translation of the *Memoriale Rituum*
Issued by Pope Benedict XIII, and
Revised by Authority of
Pope Benedict XV

Edited, with Annotations, by the
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FOREWORD

The document known as the *Memoriale Rituum*—"A Reminder of the Rites" for carrying out in small parochial churches some of the principal functions of the year—was first issued in 1724 by Benedict XIII, and while no official act of the Church has classified it as one of the liturgical books, it has been cited on more than one occasion by the Sacred Congregation of Rites and possesses therefore an authority of high importance. Not originally intended for any but the smaller parish churches of Rome, it has, in the course of time, come to be regarded as the directive norm for all churches throughout the world wherever, because of the lack of assistants in Sacred Orders, it is impossible to carry out the ceremonies as described by the general rubrics of the Missal.

The *Memoriale* considers the ceremonies of six days in the Liturgical Year, namely, the blessing of candles and the procession on Candlemas, the blessing of ashes and their distribution on Ash Wednesday, the blessing of palms and the procession on Palm Sunday, and the rites of Holy Thursday, Good Friday and Holy Saturday. For the proper performance of these ceremonies the *Memoriale* desires a Celebrant and, in general, three assistants—a fourth assistant being mentioned at only rare points. While the assistants should be at least tonsured, it is recognized by the *Memoriale* itself that this is not always possible. Relaxing then its general prescriptions, the *Memoriale* would like to have at least the first assistant tonsured. Where even this requirement cannot be met, the ceremonies may nevertheless be conducted as described, with the understanding that only one who is tonsured may touch the chalice (Canon 1306; Decree of the S. R. C., March 10, 1906, n. 4181, ad IV) and unfold the corporal. It is to be understood further

that not even one in full Minor Orders may do those things for whose accomplishment Major Orders are required—as, for instance, wiping the chalice after its use, removing and replacing the pall on the chalice during the action of the Mass, etc.

The foregoing will instruct the reader as to the meaning of the term “cleric” used throughout in the translation. What is meant is really a “server.” In the present volume footnotes serve to warn the reader that the text is, for the moment, requiring something to be done which only one who is tonsured or in Major Orders is, by general law, allowed to do. For the rest, the parish priest need only instruct his altar boys in the proper performance of what is herein described, and then proceed without further anxiety. The book thus becomes a complete manual of all that must be done on the six occasions noted.

The *Memoriale* has on several occasions been translated into English, but since the last typical edition (issued by the command of Benedict XV in 1920) contains certain recent pronouncements of the Sacred Congregation of Rites, it has been felt that a new presentation in English dress would now be opportune. Permission for this having been obtained, the present volume is issued in the hope that in every instance the Latin version has been made to surrender accurately and clearly its meaning, and that a book has been produced which will serve the Reverend Pastors of smaller churches in a matter which, certainly, is not the least of their solitudes—the proper performance of sacred functions.

BARTHOLOMEW EUSTACE.

February 10, 1935.

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TITLE I

**BLESSING OF CANDLES ON THE
FEAST OF THE PURIFICATION**

CHAPTER I

PREPARATIONS FOR THE BLESSING, PROCESSION AND MASS

On the Main Altar:

(1) A purple antependium which can be easily removed, with a white antependium underneath, if the Mass of the Blessed Virgin is to be said.¹

(2) The open Missal is placed on a purple cushion or bookstand on the Epistle side.

On the Floor near the Epistle Corner:

(1) A table covered with a white cloth, and on it the candles to be blessed, which also should be covered with a clean cloth.

(2) The processional cross.

(3) A stool for the celebrant.

(4) If it is customary to place flowers on the altar during the Mass, the vases are prepared and meanwhile kept in some remote place.

On the Credence Table:

(1) The Mass chalice with white veil and burse, but covered with a second purple veil. If the feast falls on a

¹ The Mass will be always that of the Purification, unless Septuagesima or a following Sunday falls on February 2. In the latter case purple vestments will be used throughout.

privileged Sunday, this second veil is unnecessary because the chalice veil and burse are then purple.

(2) White chasuble, stole and maniple—or purple chasuble and maniple if the feast falls on Sunday as above.

(3) White cushion for the Missal, to be used if the Mass of the Blessed Virgin is to be said.

(4) Vessel of holy water with sprinkler, unless the day is Sunday.

(5) Plate of bread crumbs and vessel for the washing of hands after the distribution of the candles.

(6) Hand-towel on a plate.

(7) Plate with cruets of wine and water, and hand-towel.

(8) Copies of this Memoriale for use in the Procession.

(9) Ritual for use during the Asperges, if the feast falls on Sunday.

(10) Small bell.

In the Sacristy:

(1) Three surplices for the clerics.

(2) Surplice, amice, alb, cincture, purple stole and cope for the celebrant.

(3) Censer and incense boat.

(4) Brazier with fire and tongs.

(5) If the feast falls on Sunday, water to be blessed and salt, with sprinkler.

(6) The Missal or Ritual, if it is Sunday.

CHAPTER II

SACRED RITES TO BE PERFORMED ON THE FEAST OF THE PURIFICATION

§ 1. Blessing of the Candles

(1) At a suitable hour, three clerics ² in cassock don their surplices in the sacristy, and arrange everything as described in the preceding chapter.

(2) The faithful are summoned by the festive pealing of the bells.

(3) After washing his hands in the sacristy, the celebrant with the assistance of the second and third clerics dons over the surplice (if this can be conveniently done) the amice, alb, cincture, and purple stole and cope.

**** If the day is Sunday, the celebrant before donning the cope blesses the water for the Asperges, as described in the Missal or Ritual.

(4) Meanwhile the first cleric lights the candles on the altar.

(5) After making the proper reverence to the cross (or other sacred image) in the sacristy with the clerics, the

² As used generally in this translation, the word "cleric" is not to be taken as meaning one who is tonsured or in Orders, unless the context makes such an acceptance obviously necessary. The Memoriale would like to have all the servers, or (if this is impossible) at least the first cleric, tonsured. If this cleric is not tonsured, he is forbidden to do certain things indicated in the Memoriale for such server. These will be pointed out as the need arises.

celebrant wearing his biretta proceeds to the altar between the second and third clerics. The first cleric leads the way with joined hands (or carrying the holy water vessel, if the day is Sunday).

(6) Before the lowest step the celebrant hands his biretta to one of the assisting clerics, while the first cleric uncovers the candles.

(7) After bowing to the cross, or genuflecting on the floor if the Blessed Sacrament is reserved in the tabernacle, the celebrant ascends the altar and kisses it in the middle.

**** If the Asperges is to be given (the day being Sunday), the celebrant kneeling down on the lowest step of the altar proceeds with the aspersion as described in the Ritual, and then ascends the altar as stated above.

(8) After kissing the altar, the celebrant proceeds to the Epistle corner, remaining always between the two clerics as described above in n. 5.

(9) Now facing the altar with joined hands, he says in a ferial tone *Dóminus vobíscum*, then *Orémus* and the Oration *Dómine sancte etc.*, followed by four other Orations.

(10) Meanwhile the first cleric repairs to the sacristy, puts fire in the censer, and carries the censer and incense boat to the altar.

(11) While the fifth Oration is being said, the third cleric (stationed on the left of the celebrant) withdraws, takes the vessel of holy water from the credence table, and approaches the celebrant with the cleric carrying the censer.

(12) Having finished the fifth Oration, the celebrant receives the incense boat with the usual kisses from the second cleric (standing on his right), and puts incense into the censer with the customary blessing.

(13) Then receiving the sprinkler from the second cleric, he sprinkles the candles thrice (in the middle, to their right and left), saying in a low voice the Antiphon, *Aspérget me etc.*, without the Psalm.

(14) Then in silence he incenses the candles in similar manner with a triple swing.

(15) It is a laudable practice for the celebrant, after concluding the blessing (and the proper reverence in the middle of the altar), to seat himself with covered head upon the stool on the predella towards the Gospel side, and to instruct the people in appropriate words regarding the institution of this ceremony and regarding the mystical significance and use of the blessed candles, with a final admonition as to the reverence which the people should show in approaching to receive them.

§ 2. Distribution of the Candles

(1) At the end of the sermon, the first cleric takes from the credence table the candle intended for the celebrant, and (unless a second priest be present) places it on the middle of the altar table.

(2) The celebrant proceeds to the middle of the altar, and facing the cross takes the candle from the altar, kisses it, and then hands it to the first cleric to keep for him.

**** If another priest be present, he shall present the candle to the celebrant (who meanwhile faces the people), kissing the candle only; similarly, the celebrant kisses the candle only.

(3) If chanters be present, the celebrant begins immediately the distribution of the candles. If there are no chanters, he proceeds to the Epistle corner, and recites

in a high and even voice alternately with the clerics the Antiphon *Lumen etc.*, and the Canticle *Nunc dimittis etc.*, as follows:

ANTIPHON (*Luke, ii. 32*)

LUMEN ad revelatiónem géntium: et glóriam plebis tuæ Israël.

Canticle (*ibid.*, 29–31): Nunc dimittis servum tuum, Dómine, secúndum verbum tuum in pace.

Antiphon: Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israël (which is similarly repeated after each verse).

Quia vidérunt óculi mei salutáre tuum.

Ant.: Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israël.

Quod parásti ante fáciem ómnium populórum.

Ant.: Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israël.

Glória Patri, et Fílio, et Spirítui Sancto.

Ant.: Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israël.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Ant.: Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israël.

(4) After the final repetition of the Antiphon, the celebrant turns towards the people, and receiving from the third cleric (stationed on his left) the candles brought by

the first cleric, distributes them first to the priests (if any are present), then to the clerics, who range themselves in order on the edge of the predella, the *digniores* near the Epistle side. All (even the priest who presented the candle to the celebrant) shall kneel and kiss both the candle and the celebrant's hand.

**** If chanters be present, they shall begin the Antiphon with Canticle as soon as the celebrant begins to distribute the candles, and then sing the following Antiphon with Psalm.

(5) Then, after a reverence to the altar, the celebrant proceeds between the clerics to the sanctuary rails on the Epistle side.

(6) Here he begins the distribution of the candles, first to the men and then to the women, as described above in n. 4.

(7) The distribution completed, the celebrant washes his hands *in plano* on the Epistle side, the first cleric pouring the water and the others presenting the towel.

(8) Having washed his hands, the celebrant ascends the side steps of the altar to the Missal at the Epistle corner.

(9) There he recites in a high voice with the clerics (if there are no chanters) the Antiphon, *Exsúrge, Dómine, etc.*

ANTIPHON (*Ps. xliii. 26*)

EXSÚRGE, Dómine, ádjuva nos: et líbera
nos propter nomen tuum.

(*Ps. xliii. 2*) Deus, áuribus nostris audí-
vimus: patres nostri annuntiavérunt nobis.

Ÿ. Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper,
et in sæcula sæculórum. Amen.

The Antiphon is repeated: Exsúrge, Dómine,
ádjua nos: et libera nos propter nomen tuum.

(10) Then, without leaving his place, he adds *Orémus*. If the feast occurs after Septuagesima and not on a Sunday, he genuflects with all, saying *Flectámus gēnua*; the second cleric, rising before the others, answers *Leváte*.

(11) Afterwards the celebrant recites the Oration *Exáudi, quæsumus, Dómine, etc.*, keeping his hands joined as above.

§ 3. The Procession

(1) Having finished the Oration and before leaving his place, the celebrant receives his lighted candle from the first cleric, also (if there are no chanters) a copy of this Memoriale or of the Ritual for the recitation of the Antiphons during the Procession.

(2) The two other clerics likewise receive lighted candles and copies of this Memoriale.

(3) The celebrant now turns towards the people, and says *Procedámus in pace*. The clerics (or choir) answer *In nómine Christi. Amen*.

(4) The celebrant (if there are no chanters) begins to recite the Antiphon, *Adórna, etc.*, as below, and continues it and the remaining Antiphons alternately with the assisting clerics.

(5) After the above-mentioned response (*In nómine Christi. Amen*), the first cleric takes the processional cross, turns to the people (for he never genuflects), and according to custom proceeds either outside the church

or within it. In the first case, he leads the procession directly to the door; in the second, he turns to the right, circles the church, and returns to a position before the altar.

(6) On descending *in planum*, the celebrant turns towards the altar, makes the proper reverence to it, and then with covered head follows (if there are no chanters) immediately after the cross between the clerics, reciting (if necessary) with them the following Antiphons, which have been printed in verses for more convenient recital.

**** If chanters are present, it is their office to sing these Antiphons from the beginning of the Procession, and the verses of the Responsory on their return.

ANTIPHON

ADÓRNA thálamum tuum, Sion: et súscipe
Regem Christum.

Ampléctere Mariám: quæ est cæléstis porta.

Ipsa enim portat Regem glóriæ novi lú-
minis.

Subsístit Virgo, addúcens mánibus Fílium
ante lucíferum génitum.

Quem accípiens Símeon in ulnas suas, præ-
dicávit pópulis, Dóminum eum esse vitæ et
mortis, et Salvatórem mundi.

ANOTHER ANTIPHON (*Luke, ii. 26, 27, 28-29*)

RESPÓNSUM accépit Símeon a Spíritu Sancto,
non visúrum se mortem, nisi vidéret
Christum Dómini.

Et cum indúcerent Púrum in templum,
accépit eum in ulnas suas, et benedíxit Deum,
et dixit:

Nunc dimíttis servum tuum, Dómine, in
pace.

Ÿ. Cum indúcerent púrum Jesum paréntes
ejus, ut fácerent secúndum consuetúdinem
legis pro eo, ipse accépit eum in ulnas suas.

(7) On entering the church (if the Procession was held outside) or on actually entering the sanctuary (if the Procession was held within the church), the following Responsory is recited.

RESPONSORY

OBTULÉRUNT pro eo Dómino par túrturum,
aut duos pullos columbárum.

Sicut scriptum est in lege Dómini.

Ÿ. Postquam impléti sunt dies purgatiónis
Mariæ, secúndum legem Móysi, tulérunt
Jesum in Jerúsalem, ut sístèrent eum Dómino.

Sicut scriptum est in lege Dómini.

Ÿ. Glória Patri, et Fílio, et Spirítui Sancto.

Sicut scriptum est in lege Dómini.

(8) The first cleric places the processional cross in its place.

(9) The Responsory is concluded before the main altar.

§ 4. The Mass after the Procession

(1) At the end of the Responsory, the first cleric receives the candles from the celebrant and the other cler-

ics, extinguishes them, and places them on the credence table.

(2) Having made a reverence to the altar, the celebrant proceeds to the floor at the Epistle side near the credence table, removes the purple cope and stole with the aid of the second and third clerics, takes the white maniple, stole and chasuble (if the Mass of the Blessed Virgin is to be said), and seats himself with covered head. If the Mass of the Blessed Virgin is not to be said, after removing the cope he takes the purple maniple and chasuble for the *Missa de Dominica*.

(3) Meanwhile, if the Mass of the feast is to be said, the first cleric removes the purple antependium from the altar, thus uncovering the white one; changes the cushion under the Missal,³ and wherever customary places vases of flowers between the candelabra. He carries to the altar the chalice (properly prepared for whatever Mass is to be celebrated), spreads the corporal, and arranges the chalice neatly in the middle.⁴

(4) The celebrant now proceeds to the altar, and begins Mass. If the Mass of the feast is said, the clerics shall hold lighted candles during the Gospel, and from the Elevation to the Communion.

(5) While the celebrant is reading the Communion Antiphon, the first cleric removes the chalice from the altar and places it on the credence table.⁴

(6) At the end of the Mass, the celebrant returns to the sacristy with joined hands, preceded by the clerics.

³ Unless a bookstand has been used to support the Missal. In such case, if the bookstand has a purple cover, this is changed to one of white.

⁴ To carry the chalice and spread the corporal, the cleric must be at least tonsured.

(7) There he removes the Mass vestments, and makes his thanksgiving as usual.

(8) After extinguishing the candles, the clerics carry all things back from the altar and credence table to the sacristy, and put them away in their proper places.

TITLE II

BLESSING OF ASHES ON
ASH WEDNESDAY

CHAPTER I

PREPARATION FOR THE BLESSING AND MASS

On the Main Altar:

(1) The altar has a purple antependium, the cross and candelabra, but no vases of flowers.

(2) The open Missal at the Epistle corner rests on a purple cushion or bookstand.

(3) A vase of silver or other fine material contains dry and finely sifted ashes obtained by burning the boughs left over from the preceding Palm Sunday. This vase is covered with a lid of the same material or with a purple veil, and rests between the Missal and the Epistle corner.

On the Credence Table:

(1) The chalice prepared for Mass with a purple veil and burse.

(2) Purple maniple and chasuble.

(3) Vessel of holy water and sprinkler.

(4) Plate of bread crumbs and vessel for the washing of the celebrant's hands after the distribution of the ashes.

(5) A towel on a plate.

(6) Plate with cruets of wine and water and a hand-towel.

(7) A little bell.

On the Floor at the Epistle Side:

A stool for the celebrant.

In the Sacristy:

- (1) Three surplices for the clerics.
- (2) Surplice, amice, alb, cincture, and purple stole and cope for the celebrant.
- (3) Censer and incense boat.
- (4) Brazier with fire and tongs.

CHAPTER II

RITES TO BE PERFORMED ON
ASH WEDNESDAY

§ 1. Blessing of the Ashes

(1) At a convenient hour the clerics in surplice make all the arrangements described above, and give the customary signal of the bells to assemble the people in church.

(2) Having washed his hands, the celebrant with the assistance of the second and third clerics dons over the surplice (if convenient) amice, alb, cincture, and purple stole and cope.

(3) The first cleric lights the candles on the altar.

(4) Having made a reverence to the cross (or sacred image) in the sacristy, all proceed to the main altar.

(5) The first cleric leads the way with joined hands, and the celebrant follows with covered head, between the second and third clerics.

(6) Arrived before the altar, the celebrant hands his biretta to one of the assisting clerics, and makes the proper reverence.

(7) He then ascends to the altar between the second and third clerics, and kisses it in the middle.

(8) Meanwhile the first cleric uncovers the ashes.

(9) The celebrant proceeds to the Epistle corner, and recites with the clerics from the Missal the Antiphon *Exáudi, etc.*, and the Psalm. If these are sung by the chanters, the celebrant alone recites them in a low voice.

ANTIPHON (*Ps. lxxiii. 17*)

EXÁUDI nos, Dómine, quóniam benígna est misericórdia tua: secúndum multitudínem miseratiónum tuárum réspice nos, Dómine.

(*Ps. lxxiii. 2.*) Salvum me fac, Deus: quóniam intravérunt aquæ usque ad ánimam meam.

Ÿ. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

(The Antiphon is repeated:) Exáudi nos, Dómine, quóniam benígna est misericórdia tua: secúndum multitudínem miseratiónum tuárum réspice nos, Dómine.

(10) Meanwhile the first cleric prepares the censer in the sacristy, and carries it with the incense boat to the altar.

(11) After the repetition of the Antiphon *Exáudi*, the celebrant without leaving his place or turning towards the people says in a ferial tone with joined hands *Dóminus vobíscum*, and afterwards four Orations.

(12) While the fourth Oration is being recited, the third cleric takes the vase of holy water, and together with the censer-bearer proceeds to the right of the celebrant.

(13) The celebrant, assisted by the second cleric, puts incense in the censer, and then sprinkles and incenses the ashes in the usual manner (cfr. Tit. I, Chap. II, § 1, nn. 12 and 13).

(14) At the end of the blessing, the vessel of ashes is placed in the middle of the altar.

(15) According to a laudable custom, the celebrant after making a reverence to the cross in the middle of the

altar seats himself (as above) on the predella at the Gospel side, and instructs the people regarding the blessing and imposition of the ashes on this feria.

§ 2. The Imposition of the Ashes

(1) The celebrant (in the absence of another priest) then proceeds to the middle of the predella, and facing towards the altar places the ashes on his own head in the form of a cross, without saying anything.

**** If another priest be present, he advances to the altar without stole, places ashes on the celebrant's head (as the latter stands with bowed head and face turned towards the people), saying: *Meménto, homo, quia pulvis es, et in púlverem revertéris.*

(2) Having received the ashes, the celebrant proceeds to the Missal at the Epistle corner, and recites with the clerics the Antiphon *Immutémur etc.*, to the end of the Responsory. If chanters are present, the celebrant proceeds immediately with the imposition of the ashes, while the chanters sing the Antiphons with Responsory and Psalm.

ANTIPHON (*Joel, ii. 13*)

IMMUTÉMUR hábitu, in cínere et cilício: jejunémus, et plorémus ante Dóminum: quia multum miséricors est dimítttere peccáta nostra Deus noster.

ANOTHER ANTIPHON (*Joel, ii. 17*)

INTER vestibulum et altáre plorábunt sacerdótes minístri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne claudas ora canéntium te, Dómine.

RESPONSORY (*Esther, xiii; Joel, ii*)

EMENDÉMUS in mélius quæ ignoránte pec-
cávimus: ne, súbito præoccupáti die mortis,
quærámus spátium pæniténtiæ, et inveníre
non possimus. * Atténde, Dómine, et mi-
serére: quia peccávimus tibi.

Ÿ. (*Ps. lxxviii. 9*) Adjuva nos, Deus, salu-
táris noster: et propter honórem nóminis tui,
Dómine, libera nos.

Atténde, Dómine, et miserére: quia peccá-
vimus tibi.

Ÿ. Glória Patri, et Fílio, et Spirítui Sancto.

Atténde, Dómine, et miserére: quia peccá-
vimus tibi.

(3) Then he imposes ashes on all the clergy, who kneel on the edge of the predella (with the *digniores* nearer to the Epistle corner), saying: *Meménto, homo, quia pulvis es, et in pólvorem revertéris.*

(4) Having made a reverence to the altar, the celebrant now proceeds between the second and third clerics to the rails on the Epistle side, and imposes ashes first on the men and then on the women.

(5) Having completed the imposition, the celebrant, standing *in plano* on the Epistle side, washes his hands with the bread crumbs, and wipes them.

(6) Thence he proceeds over the side steps of the altar to the book at the Epistle corner.

(7) Facing the altar, he now says with joined hands *Dóminus vobíscum* and the Oration *Concéde nobis, Dómine, etc.*, and descends to the floor on the Epistle side.

§ 3. The Mass

(1) Standing *in plano* on the Epistle side near the credence table, the celebrant with the assistance of the clerics removes the cope, puts on the maniple and chasuble, and seats himself for a brief interval.

(2) Meanwhile the first cleric carries the chalice to the altar, spreads the corporal in the middle, and arranges the chalice on it.¹

(3) The celebrant now begins Mass, in which everything is done as prescribed in the Missal.

(4) While the Communion is being said, the first cleric removes the chalice from the altar and carries it on the credence table.

(5) At the end of Mass, the celebrant with joined hands returns to the sacristy preceded by the clerics. Having removed the Mass vestments, he makes his thanksgiving.

(6) The clerics extinguish the candles, carry all things to the sacristy, and put them away in their places.

¹ If he is tonsured (see page 13, footnote 4).

TITLE III
PALM SUNDAY

CHAPTER I

PREPARATIONS FOR THE SACRED CEREMONIES OF PALM SUNDAY

On the Main Altar:

- (1) The antependium is purple.
- (2) The open Missal rests on a purple cushion or bookstand at the Epistle corner.
- (3) Palm branches, instead of flowers, are placed between the candelabra.

On the Floor near the Epistle Corner:

- (1) A table covered with a white cloth, and on it the palms to be blessed.
- (2) Processional cross, covered with a purple veil, and a purple ribbon to tie the palm at the top of the cross.
- (3) Stool for the celebrant.

On the Credence Table:

- (1) Mass chalice with purple veil and burse.
- (2) Purple maniple and chasuble.
- (3) Basin and pitcher for the washing of hands.
- (4) Towel on a plate.
- (5) Plate with the cruets of wine and water and hand-towel.
- (6) Copies of this Memoriale for reciting the prayers during the Procession.

(7) The Ritual for the Asperges.

(8) A small bell.

In the Sacristy:

(1) Three surplices for the clerics.

(2) Surplice, amice, alb, cincture, and purple stole and cope for the celebrant.

(3) Censer and incense boat.

(4) Brazier with fire and tongs.

(5) Vessel containing the water to be blessed, with salt and sprinkler.

(6) Missal or Ritual.

CHAPTER II

SACRED RITES TO BE PERFORMED ON PALM SUNDAY

§ 1. Blessing of the Palms

(1) Everything having been arranged in its place, the people are summoned at a suitable hour by the festive pealing of the bells.

(2) On reaching the sacristy, the celebrant washes his hands, and with the assistance of the second and third cleric puts on over the surplice (if this is convenient) amice, alb, cincture, and purple stole.

(3) Having blessed the water as prescribed in the Missal or Ritual, he assumes the cope. Meanwhile, the first cleric lights the candles on the altar.

(4) After the usual reverence to the cross (or sacred image), the celebrant proceeds to the altar with covered head, preceded by the first cleric (carrying the vessel of holy water), and between the second and third clerics. Having removed his biretta and made the usual reverence, he kneels on the lowest step and begins the Asperges.

(5) The Asperges is performed in the usual manner, as given in the Ritual.

(6) The celebrant ascends the altar between the clerics (as above in n. 4), kisses it in the middle, proceeds to the Epistle corner, and (if there are no chanters) begins in a high and even tone the Antiphon *Hosánna, etc.*, and continues it with the clerics. If there are chanters, the celebrant by himself recites the Antiphon.

ANTIPHON (*Matt., xxi. 9*)

HOSÁNNA filio David: benedictus, qui venit
in nómine Dómini. O Rex Israël: Ho-
sánna in excélsis.

(7) Standing in the same place and with joined hands, the celebrant says *Dóminus vobiscum*, and then the Oration *Deus, quem diligere, etc.*

(8) He then recites the Lesson, and afterwards says with the clerics the Responsory, *Collegérunt etc.*, or *In monte Olivéti etc.* If there are chanters, the celebrant recites by himself the Responsory sung by the chanters.

RESPONSORY (*John, xi. 47-49, 50, 53*)

COLLEGÉRUNT pontífices et pharisæi concí-
lium, et dixerunt: Quid fácimus, quia hic
homo multa signa facit? Si dimíttimus eum
sic, omnes credent in eum: * Et vénient
Románi, et tollent nostrum locum et gentem.

Ÿ. Unus autem ex illis, Cáiphas nómine,
cum esset póntifex anni illíus, prophetávit
dicens: Expedit vobis, ut unus moriátur homo
pro pópulo, et non tota gens péreat. Ab illo
ergo die cogitavérunt interfícere eum, di-
céntes.

Et vénient Románi, et tollent nostrum
locum et gentem.

OR THIS OTHER RESPONSORY

(*Matt., xxvi. 39, 41*)

IN monte Olivéti orávit ad Patrem: Pater,
si fíeri potest, tránseat a me calix iste.

* Spíritus quidem promptus est, caro autem infirma: fiat volúntas tua.

Ÿ. Vigilate, et oráte, ut non intrétis in tentatiónem.

Spíritus quidem promptus est, caro autem infirma: fiat volúntas tua.

(9) Without leaving his place, he then says the *Munda cor meum*, reads the Gospel, and kisses the text.

(10) Afterwards he says *Dóminus vobiscum*, the Oration and Preface, keeping his hands joined during these and the subsequent Orations.

(11) The clerics say with the celebrant (and the chanters sing):

SANCTUS, Sanctus, Sanctus Dóminus, Deus
Sábaoth. Pleni sunt cæli et terra glória
tua. Hosánna in excélsis. Benedíctus, qui
venit in nómine Dómini. Hosánna in excélsis.

(12) The celebrant then says *Dóminus vobiscum*, and afterwards the five additional Orations.

(13) Meanwhile the first cleric proceeds to the sacristy, puts fire in the censer, takes the incense boat, and brings them to the altar.

(14) While the fifth Oration is being said, the third cleric takes the vessel of holy water from the credence table, and repairs with the censer-bearer to the right of the celebrant.

(15) The celebrant, with the assistance of the second cleric and with the usual kisses, puts incense in the censer with the blessing.

(16) Then he sprinkles the palms thrice, saying in a

low voice *Aspérget me etc.* without the Psalm, and then incenses them without saying anything.

(17) Repeating *Dóminus vobíscum*, the celebrant now says the sixth Oration.

(18) The first cleric meanwhile lays aside the censer.

(19) Finally, after a reverence to the cross, the celebrant (in accordance with a laudable custom) seats himself on the predella towards the Gospel side, and delivers a sermon suited to the solemnity.

§ 2. Distribution of the Palms

(1) The first cleric takes from the credence table the palm intended for the celebrant, and places it on the altar (if there is no other priest present).

(2) Proceeding to the middle of the predella and facing the cross, the celebrant takes the palm from the mensa, kisses it, and hands it to the first cleric to keep for him.

**** If another priest be present, he hands the palm to the celebrant in the same manner as was described for the candle on the Feast of the Purification.

(3) If no chanters are present, the celebrant proceeds to the Epistle corner, and recites with the clerics the Antiphons, *Púeri Hebræórum etc.* If chanters are present, the celebrant begins immediately the distribution of the palms.

ANTIPHON

PÚERI Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: Hosánna in excélsis.

ANOTHER ANTIPHON

PÚERI Hebræórum vestiménta prosternébant in via, et clamábant, dicéntes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

(4) He then turns towards the people and, receiving from the third cleric (standing at the left) the palms fetched by the first, distributes them first to the priests (if any are present), and then to the clerics. All kneel on the edge of the predella, the *digniores* nearer the Epistle corner, and kiss first the palm and then the celebrant's hand.

(5) The celebrant then descends from the altar, and after a reverence proceeds to the sanctuary rails towards the Epistle side.

(6) He now begins the distribution of the palms, first to the men and then to the women, as described above in n. 4.

**** If chanters are present, they shall begin the Antiphon *Púeri Hebræórum* as soon as the distribution begins, and continue with the other, repeating them if necessary as long as the distribution lasts.

(7) At the end of the distribution, the celebrant washes his hands *in plano* at the Epistle side, with the assistance of the clerics.

(8) He then proceeds over the side steps to the book at the Epistle corner, and recites *Dóminus vobíscum* and the final Oration.

(9) Meanwhile the first cleric takes the purple ribbon and attaches one of the palms to the top of the processional cross.

(10) At the end of the Oration, the first cleric presents the celebrant and the two other clerics with their palms, and also (if there are no chanters) with copies of this Memoriale for the recital of the Antiphons during the Procession.

§ 3. The Procession

(1) The celebrant, holding his palm in his right hand and still standing at the Epistle corner of the altar, turns towards the people, and says *Procedámus in pace*. The clerics (or choir) respond *In nómine Christi. Amen*. The celebrant (or one of the chanters, if these be present) then begins *Cum appropinquáret etc.*

(2) The Procession is formed as follows: the first cleric leads the way with the processional cross; the celebrant (after making the proper reverence before the altar) follows with covered head between the two other clerics, reciting (if there are no chanters) alternately with these in a high voice the following Antiphons (all or as many as are necessary) as long as the Procession lasts. These Antiphons are divided into verses for more convenient recital.

(3) The Procession advances directly to the principal door and through it, while the following are recited (or sung by the chanters):

ANTIPHON (*Matt., xxi. 1-3, 7, 8, 9*)

CUM appropinquáret Dóminus Jerosólymam,
misit duos ex discípulis suis, dicens:

Ite in castéllum, quod contra vos est: et inveniétis pullum ásinæ alligátum, super quem nullus hóminum sedit.

Sólvite, et addúcite mihi.

Si quis vos interrogáverit, dícite: Opus Dómino est.

Solvéntes adduxérunt ad Jesum: et imposuérunt illi vestiménta sua, et sedit super eum.

Alii expandébant vestiménta sua in via: álii ramos de arbóribus sternébant.

Et qui sequebántur, clamábant: Hosánna, benedíctus, qui venit in nómine Dómini.

Benedíctum regnum patris nostri David. Hosánna in excélsis: miserére nobis, fili David.

ANOTHER ANTIPHON (*John, xii. 12, 13*)

CUM audísset pópulus, quia Jesus venit Jerosólymam, accepérunt ramos palmárum.

Et exiérunt ei óbviám, et clamábant púeri, dicéntes:

Hic est, qui ventúrus in salútem pópuli.

Hic est salus nostra et redéemptio Israëli.

Quantus est iste, cui Throni et Dominationes occúrrunt!

Nolite timére, fília Sion: ecce, Rex tuus venit tibi, sedens super pullum ásinæ, sicut scriptum est.

Salve, Rex, fabricátor mundi, qui venísti redímere nos.

ANOTHER ANTIPHON

ANTE sex dies sollémnis Paschæ, quando venit Dóminus in civitátem Jerúsalem,

Occurrerunt ei púeri: et in mánibus portábant ramos palmárum,

Et clamábant voce magna, dicéntes: Hosánna in excélsis.

Benedíctus, qui venísti in multitúdine misericórdiæ tuæ: Hosánna in excélsis.

ANOTHER ANTIPHON

OCCURRUNT turbæ cum flóribus et palmis
Redemptóri óbviám: et victóri trium-
phánti digna dant obséquia.

Fílium Dei ore gentes prædicant: et in
laudem Christi voces tonant per núbila: Ho-
sánna in excélsis.

ANOTHER ANTIPHON

CUM Angelis et púeris fidéles inveniámur,
triumphatóri mortis clamántes: Hosánna
in excélsis.

ANOTHER ANTIPHON

TURBA multa, quæ convénerat ad diem
festum, clamábat Dómino: Benedíctus,
qui venit in nómine Dómini: Hosánna in ex-
célsis.

(4) The first cleric with the processional cross takes up a position before the principal door, and facing it.

(5) The second and third clerics (if there are no chanters) enter the church, close the door, and facing towards the Procession say:

GLORIA, laus et honor tibi sit, Rex Christe,
Redémptor:

Cui puerile decus prompsit Hosánna pium.

(6) This verse is repeated by the celebrant, who stands outside the church with covered head and facing the door.

Celebrant: Glória, laus et honor tibi sit, Rex Christe,
Redémptor:

Cui puerile decus prompsit Hosánna pium.

Clerics: Israël es tu Rex, Davídis et ínclýta proles:
Nómine qui in Dómini, Rex benedícite,
venis.

Celebrant: Glória, laus et honor tibi sit, Rex Christe,
Redémptor:

Cui puerile decus prompsit Hosánna pium.

Clerics: Cœtus in excélsis te laudat cælicus omnis,
Et mortális homo, et cuncta creáta simul.

Celebrant: Glória, laus et honor tibi sit, Rex Christe,
Redémptor:

Cui puerile decus prompsit Hosánna pium.

Clerics: Plebs Hebræa tibi cum palmis óbvia venit:
Cum prece, voto, hymnis, ádsumus ecce
tibi.

Celebrant: Glória, laus et honor tibi sit, Rex Christe,
Redémptor:

Cui puerile decus prompsit Hosánna pium.

Clerics: Hi tibi passúro solvébant múnia laudis:
Nos tibi regnánti pángimus ecce melos.

Celebrant: Glória, laus et honor tibi sit, Rex Christe,
Redémptor:

Cui puerile decus prompsit Hosánna pium.

Clerics: Hi placuére tibi, pláceat devótio nostra:
Rex bone, Rex clemens, cui bona cuncta
placent.

Celebrant: Glória, laus et honor tibi sit, Rex Christe,
Redémptor:
Cui pueríle decus prompsit Hosánna pium.

(7) After these verses have been completed (or recited in part, as circumstances suggest), the first cleric strikes the lower part of the door with the base of the cross shaft, so that the noise shall be heard within. Whereupon, the two clerics within the church open the door, and station themselves near it.

**** If chanters are present, these walk after the cross, and two of them enter the church, and perform all that is prescribed for the clerics in n. 5. The chanters who remain outside repeat the verse *Glória, laus etc.*

(8) The first cleric enters the church with the cross, and the celebrant (or one of the chanters, as he enters after him), begins the Responsory, *Ingrediénte Domino etc.*

(9) The second and third clerics receive the celebrant, and stationing themselves on his right and left continue the Responsory with him (unless this is sung by the chanters).

RESPONSORY

INGREDIÉNTE Dómino in sanctam civitátem,
Hebræórum púeri resurrectionem vitæ pronuntiántes, *

Cum ramis palmárum: Hosánna, clamábant,
in excélsis.

Ÿ. Cum audisset pópulus, quod Jesus veníret Jerosólymam, exiérunt óbviám ei.

Cum ramis palmárum: Hosánna, clamábant, in excélsis.

(10) The Procession and the Responsory end before the main altar.

§ 4. The Mass after the Procession

(1) The first cleric lays aside the processional cross, and then receives the palms from the celebrant and other clerics.

(2) On the floor at the Epistle side near the credence table, the celebrant removes the cope, dons maniple and chasuble, and seats himself.

(3) The first cleric carries the chalice to the altar, spreads the corporal, and arranges the chalice in the middle.¹

(4) The celebrant now begins Mass. The clerics may hold their palms while the Passion is being read, and while the Gospel of St. John, *In principio erat etc.*, is being said at the end of Mass.

**** If the Mass is sung, and three deacons are present, they may be introduced to sing the Passion. In this case, the celebrant reads the Passion at the Epistle corner, says *Munda cor meum etc.* in the middle of the altar, and stationed at the Gospel corner shall sing that part of the Passion which the Missal prescribes to be sung in the tone of the Gospel. If two deacons are present, these may sing the parts of the Narrator and the Synagogue, while the celebrant standing at the Gospel corner sings

¹ If he is tonsured (see page 13, footnote 4).

the part of Christ, without removing his chasuble. If no deacons are present, the celebrant reads the Passion at the Gospel corner.

(5) While the celebrant reads the Communion Antiphon, the first cleric removes the chalice from the altar, and carries it to the credence table.²

(6) At the end of Mass, the celebrant returns to the sacristy with joined hands and preceded by the clerics.

(7) There he removes the Mass vestments and makes his thanksgiving.

(8) The clerics, having extinguished the candles, fetch all things from the altar and credence, and put them in their proper places.

² If he is tonsured (see page 13, footnote 4).

TITLE IV
MAUNDY THURSDAY

CHAPTER I

PREPARATIONS FOR THE FUNCTIONS TO BE PERFORMED ON THIS DAY

On the Main Altar:

(1) The altar is decorated as for feasts, and fitted with a white antependium.

(2) A tabernacle should be provided for the reception of the pyx,¹ unless one be already available.

(3) The cross between the candelabra is covered with a white veil.

(4) The Missal rests on a white cushion or desk at the Epistle corner.

On the Floor near the Epistle Corner:

A plain bench for the celebrant, if he wishes to sit during the singing at Mass.

On the Credence Table:

(1) The Mass chalice with white veil and burse, and two large hosts.

(2) Another chalice with pall, paten, white veil, and a white silk ribbon.

(3) The pyx filled with particles for the Communion of the congregation and the sick.

¹ "Pyx," that is, the ciborium.

(4) Plate with cruets of wine and water, and hand-towel.

(5) *Schulæ* to be given to the communicants, if this be customary.²

(6) A white humeral veil.

(7) An oblong cloth to be extended first before the clerics, and later (unless another is available) over the sanctuary rails during the Communion of the faithful.³

(8) A small bell, if it is customary to ring this at the intonation of the *Gloria in excelsis Deo*.

Near the Credence Table:

The processional cross, covered with a purple veil.

Outside the Sanctuary:

The canopy supported by spear-like shafts, or a white umbrella,⁴ for the Procession.

In the Sacristy:

(1) Three surplices for the clerics.

(2) Surplice, amice, alb, cincture, and white maniple, stole and chasuble for the celebrant.

(3) White cope.

(4) Purple stole.

(5) Censer and incense boat.

² Here the *Memoriale* seems to speak of certificates given to communicants in token of their having fulfilled the Paschal precept.

³ The Instruction of the Sacred Congregation of the Sacraments directs the use of such a cloth at all times, in addition to the paten (or communion plate). See *Acta Apostolicæ Sedis*, XXI, 631 sqq.

⁴ The Latin term, "umbella," has been used throughout. Perhaps the Italian term, "ombrellino," is more commonly used in this country

- (6) Brazier with fire and tongs.
- (7) Torches or candles for the Procession.
- (8) Near the sacristy, or in some convenient place outside the church, there should be a tabernacle for the reception of the pyx after the function; a corporal is spread on the mensa, and in front is a lamp which is lighted at the proper time.
- (9) Crotalus⁵ to give the signal for the Angelus.

In the Repository Chapel:

- (1) The place itself should be distinct from the main altar, and should be becomingly decorated with precious veils (never black), lights and flowers. There shall be no relics or images of the Saints.
- (2) On the altar erected in this chapel should stand an elegant *capsula*⁶ (provided with a key) for the reception of the chalice.
- (3) A corporal is spread inside this *capsula*.
- (4) A second corporal is spread on the altar.
- (5) Steps, if these are needed for the placing of the chalice in the *capsula*.

⁵ Rattle or clapper (literally, castenet).

⁶ The *capsula* is generally an urn-shaped receptacle, and is commonly known in Italy as the "Sepulchre." The tabernacle of a side altar may be used instead, in which case it should have a canopy over it.

CHAPTER II

SACRED RITES TO BE PERFORMED ON MAUNDY THURSDAY

§ 1. From the Mass to the Procession

(1) The clerics clad in surplices put everything in place, as described above.

(2) A harmonious peal of the bells summons the faithful to church.

(3) At the proper hour, the celebrant, having washed his hands, dons over the surplice (if this is convenient) the white Mass vestments.

(4) The first cleric lights the candles on the main altar, arranges the chalice in the middle, and places behind it the pyx with the particles.

(5) After the usual reverence, the celebrant with joined hands and covered head proceeds to the altar. The first cleric leads the way, followed by the second and third clerics.

(6) Having removed his biretta and made the usual reverence, the celebrant begins Mass, omitting the Psalm *Júdica me* and *Glória Patri*.

(7) At the *Glória in excélsis* the bells are rung in the church tower, and also, if it is customary, the bells within the church. Henceforth until Holy Saturday these bells are silent.

(8) Besides the usual Host, a second is consecrated;

also particles for the Communion of the faithful and for the sick.

(9) *Agnus Dei* is said as usual (but the *Pax* is not given).

(10) While the celebrant is reciting the Orations before the Communion, the first cleric carries from the credence table to the altar the empty chalice with pall, paten and white veil.⁷

(11) After receiving the Precious Blood and covering the Mass chalice, the celebrant places this chalice to the left, puts the second chalice in the middle of the corporal, and uncovers it.

(12) After a genuflection, he places the second consecrated Host in the chalice, covers the latter with pall and inverted paten, spreads the veil over it, and again genuflects.

(13) He now takes the pyx, places it in front of the veiled chalice, uncovers it, and after a genuflection withdraws towards the Gospel side with his face turned to the Epistle side.

(14) One of the clerics, kneeling at the Epistle corner, recites (or chants) the *Confíteor Deo*. Meanwhile all of the clergy and laity who are about to communicate likewise kneel; the others stand until the *Indulgéntiam etc.*, inclusive.

(15) The celebrant recites *Misereátur etc.* and *Indulgéntiam etc.* as on other occasions.

(16) Turning again to the middle of the altar, the celebrant genuflects, takes the pyx, turns towards the communicants, and says as usual *Ecce Agnus Dei etc.*, and *Dómine non sum dignus* thrice.

(17) The clerics receive Communion at the altar, then

⁷ If he is tonsured (see page 13, footnote 4).

the men and women at the rails, a cloth being extended before their breasts.⁸

(18) Returning to the altar after the Communion, the celebrant covers the pyx, and places it in the tabernacle.

(19) Then, having said *Quod ore etc.*, he takes the purification, genuflects, and washes his fingers over the chalice above the altar, as usual. Returning to the middle, he genuflects and receives the ablution.

(20) The Mass chalice, wiped and covered as usual but without burse and corporal, is carried to the credence table by the first cleric.⁹ The candles are lighted at the Repository chapel; the canopy (or umbrella) is prepared, and candles are distributed among the sodality members (if they are present) or pious members of the faithful.

(21) The celebrant continues Mass, observing the following points:

Having wiped and prepared the chalice (as described in n. 20), he genuflects, proceeds to the Epistle corner, and reads the Communion.

Returning to the middle, he genuflects, kisses the altar, and withdrawing a little towards the Gospel side says *Dóminus vobíscum*.

Returning to the middle, he genuflects, and then repairs to the Epistle corner to read the Post-communion.

Returning again to the middle, he genuflects, kisses the altar, turns as before, and says *Dóminus vobíscum* and *Ite, Missa est*.

Turning again towards the altar, he genuflects before the middle, says *Pláceat etc.*, kisses the

⁸ See footnote 3, above, regarding Instruction of the Sacred Congregation of the Sacraments.

⁹ If he is tonsured (see page 13, footnote 4),

altar, says *Benedicat vos omnipotens Deus*, and genuflects.

Withdrawing towards the Gospel side, he gives the blessing, and, without completing the circle or returning to the middle, turns to the Gospel side of the altar.

He recites the Gospel of St. John, making the sign of the cross on the book or chart, but not on the altar.

At *Et Verbum caro factum est* he genuflects towards the Blessed Sacrament.

(22) Having finished Mass, the celebrant descends to the floor at the middle, genuflects on both knees before the lowest step, and proceeds along the floor to the Epistle corner.

(23) Here, assisted by the clerics, he removes the chasuble and maniple and puts on the white cope, taking care not to turn his back to the Blessed Sacrament.

(24) Meanwhile the first cleric fetches the censer and incense boat, and returns to the altar.

§ 2. Procession of the Blessed Sacrament to the Repository

(1) The celebrant now proceeds to the altar, adores on both knees *in plano*, and prays kneeling on the lowest step.

(2) The first cleric advances to the celebrant with the censer and incense boat.

(3) Rising, the celebrant puts incense into the censer without a blessing, the second cleric presenting the incense boat without kisses.

(4) Kneeling again on the lowest step, the celebrant incenses the Blessed Sacrament in the chalice.

(5) Receiving now the humeral veil, the celebrant rises and ascends to the altar, genuflects, rises, and as a precaution fastens the veil over the chalice with the white silk ribbon.

(6) Taking the chalice by the knob, and covering it with the veil, he places his right hand over the chalice. The second cleric draws the two ends of the humeral veil over the chalice.

(7) The celebrant holding the chalice turns his back to the altar, and (if there are no chanters) begins the Hymn, *Pange, lingua etc.*, as below.

(8) The Procession to the Repository is formed as follows:

The banner customary in other processions;

The members of the Sodality or pious men with lights;

The processional cross carried by the third cleric;

The clerics of the choir (if these be present), with candles;

The first cleric with smoking censer, which he swings continuously and moderately;

The celebrant under the canopy (borne by sodalists or pious men) or umbella, and the second cleric on his left, who raises (if necessary) the hem of the cope and the ends of his vestments in front. Both recite the Hymn, *Pange, lingua etc.*

**** If chanters are present, they shall begin the Hymn as soon as the celebrant turns towards the people, and, walking after the cross, shall continue it during the procession as far as the verse *Tantum ergo*, exclusive,

repeating the other stanzas a second time, if necessary. The celebrant recites the hymn in a low voice with the cleric, and, if there is time, other Hymns or Psalms or Canticles. It is a laudable practice for the people to join in the singing.

HYMN

Celebrant: **P**ANGE, lingua, glóriosi
Córporis mystérium,
Sanguínisque pretiósí,
Quem in mundi prétium
Fructus ventris generósi
Rex effúdit géntium.

2nd Cleric: Nobis datus, nobis natus
Ex intácta Vírgine,
Et in mundo conversátus,
Sparso verbi sémíne,
Sui moras incolátus
Miro clausit órđine.

Celebrant: In supréma nocte cœnæ
Recúmbens cum frátribus,
Observáta lege plene
Cibis in legálibus,
Cibum turbæ duodénæ
Se dat suis mánibus.

2nd Cleric: Verbum caro, panem verum
Verbo carnem éfficit;
Fitque sanguis Christi merum;
Et si sensus déficit,
Ad firmándum cor sincérum
Sola fides súfficit.

Celebrant: Tantum ergo Sacraméntum
Venerémur cernui;
Et antiquum documéntum
Novo cedat rítui;
Præstet fides suppleméntum
Sénsuum défectui.

2nd Cleric: Genitóri, Genitóque
Laus et jubilátio,
Salus, honor, virtus quoque
Sit et benedíctio:
Procedénti ab utróque
Compar sit laudátio.

Celebrant: Amen.

(9) At the chapel, the procession divides to the right and left, so that the censer-bearer and the celebrant under the canopy may pass between them. The laity remain outside the rails, the juniors nearer the banner and the seniors nearer the altar.

(10) The bearers of the banner and cross stand facing the chapel.

(11) The celebrant ascends the altar in the chapel, places the chalice on the table, genuflects, descends, and kneeling on the lowest step lays aside the humeral veil.

(12) Meanwhile the bearers of the canopy (or umbrella) carry it away to a proper place.

(13) Rising, the celebrant again puts incense into the censer, the blessing and kisses being omitted. Kneeling on the lowest step, he incenses the Blessed Sacrament while the clerics are reciting (or the chanters singing) the strophe, *Tantum ergo Sacraméntum* (but after *Venerémur*

cérnui); or, if such be the custom, the incensation may take place during the last strophe, *Genitóri, Genitóque*.

(14) Handing back the censer, the celebrant rises, ascends to the altar, genuflects, takes the chalice and places it in the *capsula*. If necessary, the steps are brought by the second cleric.

(15) The celebrant genuflects again, closes the *capsula*, and taking the key descends *in planum*.

(16) The celebrant kneels on the lowest step, and after an interval of prayer rises, genuflects on both knees *in plano*, and preceded by the cross returns to the main altar between the two clerics (one of whom carries the humeral veil). As soon as he is out of sight of the Blessed Sacrament, the celebrant covers his head.

§ 3. Transference of the Pyx.

(1) When all have returned to the main altar, the processional cross is laid aside in its proper place, and the second and third clerics take lighted candles.

(2) After a genuflection, the celebrant ascends the altar, takes from the tabernacle the pyx containing the Particles, places it on the corporal, and genuflects.

(3) Descending from the predella, he kneels on its edge, and receives the humeral veil from the first cleric, who immediately takes the umbella and holds it over the Blessed Sacrament (unless this duty is assigned to some other cleric).

(4) The celebrant advances to the altar, genuflects, takes the pyx in his left hand covered with the veil, extends over it his right hand similarly veiled, and preceded by the clerics with candles carries the pyx to the place prepared for it outside the church (where a lamp is already lighted), places it on the corporal, and genuflects.

If no such place be available, the pyx is carried to the altar of the Sepulchre with the same ceremonies.

(5) Then descending, he kneels on the edge of the predella, where his humeral veil is removed by a cleric. Ascending again, he genuflects, opens the tabernacle (or *capsula*), and deposits the pyx within (behind the chalice).

(6) After a genuflection he locks the door, offers up a prayer on the lowest step, genuflects *in plano* (on both knees before the altar of the Sepulchre), and returns to the sacristy (with covered head as soon as he is out of sight of the Blessed Sacrament).

(7) There he removes the white cope and stole, and puts on only the purple stole, arranged in the form of a cross.

§ 4. The Stripping of the Altars

(1) The celebrant, vested as above, proceeds to the main altar with joined hands and accompanied by the clerics.

(2) Standing before the altar *in plano*, he begins in a loud voice the Antiphon *Diviserunt sibi*, and then continues with the Psalm *Deus, Deus meus, respice in me*, reciting this with the clerics. If the chanters or other clerics remain in the choir, these only continue the Psalm and repeat the Antiphon.

(3) Meanwhile the celebrant ascends to the altar and strips it, removing the upper and other cloths.

(4) The clerics receive the cloths, and remove from the altar the vases of flowers, the antependium, carpet, etc., so that nothing remains on the altar except the cross and candlesticks with extinguished candles.

**** If all this cannot be conveniently done forthwith, it may be completed later, the major part of the altar mensa at least being stripped during this ceremony.

(5) Having stripped the main altar, the celebrant proceeds to strip the other altars, if there are several.

Antiphon (*Ps. xxi. 19*) *Diviserunt sibi vestimenta mea: et super vestem meam miserunt sortem.*

Psalm xxi

DEUS, Deus meus, respice in me: quare me dereliquisti? * longe a salute mea verba delictorum meorum.

Deus meus, clamabo per diem, et non exaudies: * et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas, * laus Israël.

In te speraverunt patres nostri: * speraverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt: * in te speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo: * opprobrium hominum, et abjectio plebis.

Omnes videntes me, deriserunt me: * locuti sunt labiis, et moverunt caput.

Speravit in Domino, eripiat eum: * salvum faciat eum, quoniam vult eum.

Quoniam tu es, qui extraxisti me de ventre: * spes mea ab uberibus matris meae. In te projectus sum ex utero:

De ventre matris meae Deus meus es tu, * ne discesseris a me:

Quóniam tribulátio proxima est: * quóniam non est qui ádjuvet.

Circumdedérunt me vítuli multi: * tauri pingues obsedérunt me.

Aperuérunt super me os suum, * sicut leo rápiens et rúgiens.

Sicut aqua effúsus sum: * et dispérsa sunt ómnia ossa mea.

Factum est cor meum tamquam cera liquéscens * in médio ventris mei.

Aruit tamquam testa virtus mea, et lingua mea adhásit fáucibus meis: * et in púlverem mortis deduxísti me.

Quóniam circumdedérunt me canes multi: * concílium malignántium obsédit me.

Foderunt manus meas et pedes meos: * dinumeravérunt omnia ossa mea.

Ipsi vero consideravérunt et inspexérunt me: * divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem.

Tu autem, Domine, ne elongáveris auxílium tuum a me: * ad defensiónem meam cónspice.

Erue a frámea, Deus, ánimam meam: * et de manu canis únicam meam:

Salva me ex ore leónis: * et a córnibus unicórnium humilitátem meam.

Narrábo nomen tuum frátribus meis: * in médio ecclésiæ laudábo te.

Qui timétis Dóminum, laudáte eum: * univérsum semen Jacob, glorificáte eum.

Tímeat eum omne semen Israél: * quóniam

non spreuit, neque despexit deprecationem pauperis:

Nec avertit faciem suam a me: * et cum clamarem ad eum, exaudivit me.

Apud te laus mea in ecclesia magna: * vota mea reddam in conspectu timantium eum.

Edent pauperes, et saturabuntur: et laudabunt Dominum qui requirunt eum: * vivent corda eorum in saeculum saeculi.

Reminiscantur et convertentur ad Dominum * universi fines terrae:

Et adorabunt in conspectu ejus * universae familiae gentium.

Quoniam Domini est regnum: * et ipse dominabitur gentium.

Manducaverunt et adoraverunt omnes pingues terrae: * in conspectu ejus cadent omnes qui descendunt in terram.

Et anima mea illi vivet: * et semen meum serviet ipsi.

Annuntiabitur Domino generatio ventura: * et annuntiabunt caeli justitiam ejus populo qui nascetur, quem fecit Dominus.

Antiphon. Diviserunt sibi vestimenta mea: et super vestem meam miserunt sortem.

(6) Having stripped the other altars, the celebrant returns before the main altar. After the last verse of the Psalm and the repetition of the Antiphon he makes a reverence to the cross (the clerics genuflecting), and returns to the sacristy.

(7) He there removes his vestments, and makes the usual thanksgiving.

(8) The first cleric removes from the cross on the main altar the white veil and replaces it with the usual purple veil. With the other clerics he then carries back to their proper places all that was used in the ceremonies.

(9) Care will be taken that, in so far as possible, there will be always some persons adoring the Blessed Sacrament in the chapel of the Sepulchre, and that a proper number of candles are lighted there.

TITLE V
GOOD FRIDAY

CHAPTER I

PREPARATIONS FOR THE CEREMONIES OF THIS DAY

On the Main Altar:

(1) The altar itself is completely bare except for the six candelabra with extinguished candles of common wax.¹

(2) A wooden cross stands on the altar, covered with a purple (or, if it be customary, black) veil that can be easily loosened and removed.

(3) A purple pillow rests on the second step of this altar.

On the Credence Table:

(1) A linen cloth not extending beyond the surface of the credence table.

(2) An altar cloth of single ply, little larger than the mensa.

(3) A black cushion, or bookstand, for the Missal.

(4) Black burse with corporal and purificator.

(5) Vessel of water and purificator.

(6) Black veil for the chalice at the end of the function.

(7) Plate with wine and water cruets and hand-towel.

(8) Silver plate for the offerings, wherever the custom exists of making them.

¹ Unbleached wax.

Near the Credence Table:

- (1) An oblong carpet, fine purple pillow, and a white veil interwoven with purple silk.
- (2) Processional cross covered with a purple veil.
- (3) Bench for the celebrant.

In the Repository Chapel:

- (1) A corporal spread on the altar.
- (2) White humeral veil.
- (3) Canopy or white umbrella, outside the rails.
- (4) Torches and candles for the procession.

In the Sacristy:

- (1) Three surplices for the clerics.
- (2) Surplice, amice, alb, cincture, and black maniple, stole and chasuble for the celebrant.
- (3) Censer and incense boat.
- (4) Brazier with fire and tongs.
- (5) Crotalus (clapper) for summoning the people.

CHAPTER II

SACRED CEREMONIES TO BE PERFORMED ON GOOD FRIDAY

§ 1. From the Beginning to the Unveiling of the Cross

(1) At the proper hour the clerics don their surplices in the sacristy, light all the candles at the Sepulchre, arrange everything as directed above, and give the signal with the crotalus.

(2) The celebrant, after washing his hands, dons over the surplice (if convenient) amice, alb, cincture, maniple, stole and chasuble of black.

(3) After the usual reverence in the sacristy, the celebrant proceeds to the main altar with joined hands and covered head, preceded by the clerics.

(4) Having removed his biretta, he makes the usual reverence, and then prostrating himself with his arms resting on the pillow placed on the second step of the altar, prays for the space of about one *Miserère*.

(5) The first cleric, taking the altar cloth, spreads it lengthwise upon the altar mensa with the assistance of the second cleric. It is left folded along the center, with the two edges along the back of the altar mensa, while the part of the mensa towards the front of the altar remains uncovered.

(6) The third cleric places the cushion or stand and the Missal at the Epistle corner.

(7) The celebrant rises from his prostration and, after a cleric removes the pillow, ascends to the altar and kisses it in the middle.

(8) Proceeding to the Epistle corner, he now reads the first Lesson with Tract.

**** If the functions are held with chant, the Lesson is sung by a cleric (if one of them is competent), and the Tract by the chanters, while the celebrant reads them in a low voice. The same rule applies to the succeeding Lesson and Tract.

(9) The celebrant then says *Orémus* and, genuflecting with the rest, *Flectámus génua*. After the second cleric has risen first and said *Leváte*, the celebrant recites the Oration *Deus, a quo, etc.*

(10) He then reads the second Lesson and Tract, and the Passion.

**** If three deacons are present, they may be introduced for the singing of the Passion. If only two are available, they may sing the parts of the Narrator and the Synagogue, while the part of Christ is taken by the celebrant standing at the Gospel corner and without removing his chasuble.

(11) Without leaving his place, the celebrant says *Munda cor meum etc.*,² and continues that part of the Passion which would be sung in the tone of the Gospel. If, however, the Passion is to be sung, after reading the Passion and Tract at the Epistle corner, and said *Munda cor meum etc.* in the middle of the altar, he sings this part at the Gospel corner.

(12) At the end he does not kiss the book, but immediately (unless a sermon on the Passion is to be given)

² But not *Jube, Dómine*.

begins at the Epistle corner the Monitions and Orations, as given in the Missal.³

(13) Before each Oration, except the eighth, the celebrant genuflects with all the others, and says *Flectámus génua*. The second cleric, rising before the others, says *Leváte*.

(14) Towards the end of the Orations, the first cleric with the assistance of the third spreads the carpet from the sanctuary entrance to the steps of the altar, and places upon the first or second step the purple pillow, and over it the white veil interwoven with purple silk, which they extend lengthwise in relation to the carpet.

§ 2. The Unveiling and Adoration of the Cross

(1) Having finished the Orations, the celebrant descends directly *in planum* at the Epistle corner, and lays aside his chasuble only.

(2) Then returning the long way to the altar, he takes the cross, while the first cleric takes the Missal.

(3) Proceeding to the lowest step at the Epistle side, the celebrant now faces the people, while the cleric holds the book before him.

(4) The celebrant uncovers the top of the cross as far as the cross-beam exclusive, and raising the cross a little in both hands says in a grave voice (or chants) *Ecce lignum Crucis*, continuing in the same tone with the clerics (or chanting) *in quo salus mundi pepéndit*. While all genuflect except the celebrant, the clerics add *Veníte adorémus* (which words are sung by the chanters, if there be any). Then all rise.

³ The Monitions are read or sung with hands joined; during the Orations the celebrant's hands are, as usual, extended.

(5) Ascending to the front of the predella at the Epistle corner, the celebrant unveils the right arm of the cross and the head of the Crucified, and raising both cross and voice still higher, again says *Ecce lignum Crucis*.

(6) The clerics join him in reciting *In quo salus mundi pepéndit*, and later add (unless chanters are present to sing the words) *Veníte adorémus*. All genuflect as before.

(7) Standing finally in the middle of the altar, the celebrant unveils the whole cross, and with hands and voice raised still higher says for the third time *Ecce lignum Crucis*.

(8) The clerics continue with him, make the response (if there are no chanters), and all genuflect as before.

(9) If it be customary, the third cleric puts a plate at the left side of the pillow. The first cleric replaces the Missal on its stand. The processional cross is unveiled, and then all others in the church.

(10) Descending over the Gospel side, the celebrant reverently carries the cross upraised in both hands to the place prepared.

(11) Here kneeling, he places the cross upon the veil covering the cushion, and, if necessary, makes it fast with strings.

(12) Rising and genuflecting,⁴ he proceeds by his right on the floor to the Epistle side, lays aside his maniple, seats himself on the bench, and removes his shoes with the assistance of the clerics.

(13) Without shoes he now proceeds to the adoration of the cross. He adores the cross three times at proper distances on both knees, and after the third adoration

⁴ From this time on until None of the following day all (not excepting the celebrant) genuflect on passing before the cross of the main altar.

without rising makes an offering (if this is customary) and kisses the cross.

(14) He now rises, and after a genuflection returns to the bench *in plano* on the Epistle side, where he resumes his shoes and maniple, and remains seated with covered head.

(15) If they wish, the clerics also remove their shoes, and after the celebrant and before all others of the faithful adore the cross in the same manner as the celebrant. Returning to their places, they then resume their shoes.

(16) If sodalists in robes are present, they shall adore the cross after the clerics, then the men, and finally the women. All advance in pairs, solemnly and devoutly.

(17) While the first cleric assists the faithful adoring the cross, the second and third clerics proceed to the celebrant, and recite with him in a high and clear voice the Improperia, etc., either entire or in part according to the number of the adorers. If chanters are present, they shall sing the Improperia, beginning as soon as the celebrant advances to adore the cross. In this latter case the celebrant and clerics recite the Improperia in a low voice.

PART I

Celebrant: V̄. **P**ÓPULĒ meus, quid feci tibi? aut in quo contristávi te? respónde mihi.

V̄. Quia edúxi te de terra Ægypti: parásti Crucem Salvatóri tuo.

2nd Cler.: R̄. Agios o Theós.

3rd Cler.: Sanctus Deus.

2nd Cler.: Agios íschyros.

3rd Cler.: Sanctus fortis.

2nd Cler.: Agios athánatos, eléison imas.

3rd Cler.: Sanctus immortalis, miserere nobis.

Celebrant: Ψ. Quia edúxi te per desértum quadraginta annis, et manna cibávi te, et introdúxi te in terram satis bonam: parásti Crucem Salvatóri tuo.

2nd Cler.: R̃. Agios o Theós.

3rd Cler.: Sanctus Deus.

2nd Cler.: Agios íschyros.

3rd Cler.: Sanctus fortis.

2nd Cler.: Agios athánatos, eléison imas.

3rd Cler.: Sanctus immortalis, miserere nobis.

Celebrant: Ψ. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te víneam meam speciosíssimam: et tu facta es mihi nimis amára; acéto namque sitim meam potásti, et láncea perforásti latus Salvatóri tuo.

2nd Cler.: R̃. Agios o Theós.

3rd Cler.: Sanctus Deus.

2nd Cler.: Agios íschyros.

3rd Cler.: Sanctus fortis.

2nd Cler.: Agios athánatos, eléison imas.

3rd Cler.: Sanctus immortalis, miserere nobis.

PART II

Celebrant: Ψ. **E**GO propter te flagellávi Ægýptum cum primogénitis suis: et tu me flagellátum tradidísti.

2nd and 3rd Cler.: R̃. Pópule meus, quid feci tibi? aut in quo
contristávi te? respónde mihi.

Celebrant: Ṽ. Ego edúxi te de Ægýpto, demérso
Pharaóne in Mare Rubrum: et tu me
tradidísti princípibus sacerdótum.

2nd and 3rd Cler.: R̃. Pópule meus, quid feci tibi? aut in quo
contristávi te? respónde mihi.

Celebrant: Ṽ. Ego ante te apérui mare: et tu aperu-
ísti láncea latus meum.

2nd and 3rd Cler.: R̃. Pópule meus, quid feci tibi? aut in quo
contristávi te? respónde mihi.

Celebrant: Ṽ. Ego ante te præívi in colúmna nubis:
et tu me duxísti ad prætóríum Piláti.

2nd and 3rd Cler.: R̃. Pópule meus, quid feci tibi? aut in quo
contristávi te? respónde mihi.

Celebrant: Ṽ. Ego te pavi manna per desértum: et
tu me cecidísti álapis et flagéllis.

2nd and 3rd Cler.: R̃. Pópule meus, quid feci tibi? aut in quo
contristávi te? respónde mihi.

Celebrant: Ṽ. Ego te potávi aqua salútis de petra:
et tu me potásti felle, et acéto.

2nd and 3rd Cler.: R̃. Pópule meus, quid feci tibi? aut in quo
contristávi te? respónde mihi.

Celebrant: Ṽ. Ego propter te Chananæórum reges
percússi: et tu percussísti arúndine
caput meum.

2nd and R̃. Pópule meus, quid feci tibi? aut in quo

3rd Cler.: contristávi te? respónde mihi.

Celebrant: Ṽ. Ego dedi tibi sceptrum regále: et tu dedísti cápiti meo spíneam corónam.

2nd and R̃. Pópule meus, quid feci tibi? aut in quo

3rd Cler.: contristávi te? respónde mihi.

Celebrant: Ṽ. Ego te exaltávi magna virtúte: et tu me suspendísti in patíbulo crucis.

2nd and R̃. Pópule meus, quid feci tibi? aut in quo

3rd Cler.: contristávi te? responde mihi.

PART III

Celebrant: Ṽ. **C**RUCEM tuam adorámus, Dómine: et sanctam resurrectionem tuam laudámus et glorificámus: ecce enim propter lignum venit gáudium in univérso mundo.

(*Ps. lxxvi. 2.*) Deus misereátur nostri, et benedícat nobis:

2nd and R̃. Illúminet vultum suum super nos, et

3rd Cler.: misereátur nostri

Celebrant: Ṽ. Crucem tuam adorámus, Dómine: et sanctam resurrectionem tuam laudámus et glorificámus: ecce enim propter lignum venit gáudium in univérso mundo.

2nd and R̃. Crux fidélis, inter omnes arbor una

3rd Cler.: nóbilis: nulla silva talem profert, fronde, flore, gérmine. Dulce lignum, dulces clavos, dulce pondus sústinet.

Celebrant: V̄. Pange, lingua, gloriósi láuream certáminis, et super Crucis tropháeo dic triúmphum nóbilem: quáliter Redémptor orbis immolátus vícerit.

2nd and 3rd Cler.: R̄. Crux fidélis, inter omnes arbor una nóbilis: nulla silva talem profert, fronde, flore, gérmine.

Celebrant: V̄. De paréntis protoplásti fraude Factor cóndolens, quando pomi noxiális in necem morsu ruit: ipse lignum tunc notávit, damna ligni ut sólveret.

2nd and 3rd Cler.: R̄. Dulce lignum, dulces clavos, dulce pondus sústinet.

Celebrant: V̄. Hoc opus nostræ salútis ordo depópserat: multifórmis proditóris ars ut artem falleret: et medélam ferret inde, hostis unde láserat.

2nd and 3rd Cler.: R̄. Crux fidélis, inter omnes arbor una nóbilis: nulla silva talem profert, fronde, flore, gérmine.

Celebrant: V̄. Quando venit ergo sacri plenitúdo témporis, missus est ab arce Patris Natus, orbis Cónditor: atque ventre virgináli carne amíctus pródiit.

2nd and 3rd Cler.: R̄. Dulce lignum, dulces clavos, dulce pondus sústinet.

Celebrant: V̄. Vagit Infans inter arcta cónditus præsépia: membra pannis involúta Virgo

Mater álligat: et Dei manus pedésque
stricta cingit fáscia.

2nd and Rŕ. Crux fidélis, inter omnes arbor una
3rd Cler.: nóbilis: nulla silva talem profert, fron-
de, flore, gérmine.

Celebrant: Ț. Lustra sex qui jam perégit, tempus
implens córporis, sponte líbera Re-
démptor passióni déditus, Agnus in
Crucis levátur immolándus stípíte.

2nd and Rŕ. Dulce lignum, dulces clavos, dulce
3rd Cler.: pondus sústinet.

Celebrant: Ț. Felle potus ecce languet: spina, clavi,
láncea mite corpus perforárunt, unda
manat et cruor: terra, pontus, astra,
mundus, quo lavántur flúmine!

2nd and Rŕ. Crux fidélis, inter omnes arbor una
3rd Cler.: nóbilis: nulla silva talem profert, fron-
de, flore, gérmine.

Celebrant: Ț. Flecte ramos, arbor alta, tensa laxa
víscera, et rigor lentéscat ille, quem
dedit natívitás: et supérni membra
Regis tende miti stípíte.

2nd and Rŕ. Dulce lignum, dulces clavos, dulce
3rd Cler.: pondus sústinet.

Celebrant: Ț. Sola digna tu fuísti ferre mundi vícti-
mam: atque portum præparáre arca
mundo náufrago: quam sacer cruor
perúnxit, fusus Agni córpore.

2nd and 3rd Cler.: R̃. Crux fidélis, inter omnes arbor una
nóbilis: nulla silva talem profert, fronde,
flore, gérmine.

Celebrant: Ṽ. Sempitérna sit beátæ Trinitáti glória:
æqua Patri Filióque; par decus Paráclito:
Unius Triníque nomen laudet univérsitas. Amen.

2nd and 3rd Cler.: R̃. Dulce lignum, dulces clavos, dulce
pondus sústinet.

(18) Towards the end of the adoration, the first cleric lights the candles on the altar, and the third removes the cushion (or stand) and Missal from the altar.

(19) Then the second and third clerics proceed along the floor to the altar (one to the Gospel and the other to the Epistle corner), and spread the altar cloth.

(20) Afterwards the second cleric carries to the altar the burse with inclosed corporal, and over it the purificator. Placing the purificator on the altar, he takes out and spreads the corporal, and places the purificator near it on the Epistle side.⁵ He now carries to the altar the purification vessel, and places it near the corporal but at the rear.

(21) The third cleric places the Missal and cushion (or stand) at the Gospel corner of the altar, opening and arranging it as is usual in Mass.

(22) At the end of the adoration, the celebrant carries the cross back to the altar with the usual genuflections.

(23) The second and third clerics remove the carpet, pillow, veil (and plate). The first cleric goes to the sac-

⁵ If he is tonsured (see page 13, footnote 4).

risty, puts fire in the censer, and carries it and the incense boat to the chapel of the Sepulchre.

(24) The celebrant resumes his chasuble *in plano* near the credence table on the Epistle side, and returns with uncovered head before the altar.

§ 3. Procession to the Repository and Return to the Main Altar with the Blessed Sacrament

(1) Genuflecting on one knee *in plano* before the cross, the celebrant proceeds with covered head as described below.

(2) The Procession to the chapel where the Blessed Sacrament is reserved is formed as follows:

The processional banner;

The sodalists, or men chosen for their piety;

The processional cross, carried by the third cleric;

The chanters (if they are present);

The clerics of the choir (if they are present);

The celebrant, before whom (but to the left) walks the second cleric. The celebrant removes his biretta as soon as he comes in sight of the Blessed Sacrament.

(3) On reaching the chapel, the bearers of the banner and cross station themselves before the altar, the other processionists separate into two lines to the right and left. The laity remain outside the rails, the juniors near the banner and the seniors nearer the altar.

(4) After a genuflection on both knees *in plano* in the chapel, the celebrant kneels on the lowest step, and prays for a little while, as do all present.

(5) Then rising, he ascends the predella, opens the *capsula*, genuflects, descends *in planum*, and standing puts incense in the censer, without blessing and without the

usual kisses. The candles are lighted for the Procession, and the canopy or umbrella is prepared.

(6) Kneeling on the lowest step, the celebrant incenses the Blessed Sacrament in the *capsula*. He then rises, ascends to the predella, genuflects, takes the chalice from the *capsula*, and places it on the altar.

(7) After another genuflection, he descends to the first step. If the pyx with Particles remains in the *capsula*, he closes the latter before descending.

(8) Kneeling on the edge of the predella, he receives the humeral veil, rises, ascends again, and after a genuflection takes the chalice as on the preceding day. The second cleric covers it with the veil.

(9) The celebrant now turns his back to the altar, and (if there are no chanters) begins in a high voice the Hymn, *Vexilla Regis proudeunt*, continuing it with the second cleric as indicated below.

(10) The Procession returns the shorter way to the altar in the following order:

The processional banner;

The sodalists (or devout men) with lighted candles;

The processional cross;

The choir clerics with lights;

The censer-bearer, swinging his censer continuously;

The celebrant under the canopy or umbrella, with the second cleric before him on the left.

**** If chanters are present, they follow the cross. In this case the celebrant recites the above-mentioned Hymn with the second cleric or in a low voice, or he may join with the chanters. It is a laudable practice for the people also to join in the chanting.

HYMN

Celebrant: VEXILLA Regis pródeunt:
Fulget Crucis mystérium,
Qua Vita mortem pértulit,
Et morte vitam prótulit.

2nd Cleric: Quæ, vulneráta lánceæ
Mucrónē diro, críminum
Ut nos laváret sórdibus,
Manávit unda et sáanguine.

Celebrant: Impléta sunt, quæ cóncinit
David fidéli cármine,
Dicéndo natió nibus:
Regnávit a ligno Deus.

2nd Cleric: Arbor decóra et fúlgida,
Ornáta Regis púrpura,
Elécta digno stípíte
Tam sancta membra tángere.

Celebrant: Beáta, cujus bráchiis
Prétium pepéndit sæculi,
Statéra facta córporis,
Tulítque prædam tártari.

2nd Cleric: O Crux, ave, spes única,
Hoc Passiόνis témpore
Piis adáuge grátiam,
Reisque dele crímina.

Celebrant: Te, fons salútis, Trínitas,
Colláudet omnis spíritus:
Quibus Crucis victóriam
Largiris, adde præmium.

2nd Cleric: Amen.

(11) If the pyx with the Blessed Sacrament remains in the repository, four candles are left burning in the chapel.

(12) The banner is laid aside outside the sanctuary rails; the processional cross near the credence table.

(13) The sodalists and pious men remain outside the rails. There taking up their station, they hold their lighted candles until the end of the Office.

(14) The canopy or umbrella is laid aside before the rails, and carried away to a proper place.

(15) The celebrant ascends the altar, places the chalice on the corporal, genuflects, rises, and descends *in planum*.

(16) Kneeling on the lowest step, he lays aside the humeral veil, rises, and puts incense into the censer without blessing or the usual kisses. Kneeling again, he incenses the Blessed Sacrament.

§ 4. Conclusion of the Office and Rites of This Feria

(1) The celebrant now rises, ascends to the altar, and genuflects. Then unloosing and removing the veil from the chalice, and handing the veil and ribbon to the second cleric, he places the paten on the corporal and the pall outside it.

(2) Taking the chalice, he transfers the Sacred Host from it to the paten, and replaces the chalice in its former place. Then taking the paten in both hands, he places the Host on the corporal, without saying anything or making a sign of the cross. He now places the paten in its usual position, but upon the corporal—not under it. If he has found it necessary to touch the Sacred Host, he purifies his fingers in the prepared vessel, and wipes them in the purificator.

(3) After a genuflection, the celebrant takes the chalice,

and proceeds to the Epistle corner. Holding the chalice in his left hand, he puts into it wine and water, without saying anything and without blessing.

(4) The chalice is not wiped, but is placed on the side of the corporal.

(5) The celebrant returns to the middle, genuflects, replaces the chalice in its customary position without a sign of the cross, and covers it with the pall.

(6) Standing in the same place, he puts incense into the censer without blessing or kisses, and in silence as before.

(7) On receiving the censer, the celebrant genuflects and then incenses the *Oblata*, saying (as in Solemn Mass) *Incénsum istud etc.*

(8) Having incensed the *Oblata*, he again genuflects, and incenses the cross saying, *Dirigátur, Dómine, etc.* After repeating the genuflection, he incenses the altar in the usual manner, genuflecting whenever he passes the middle.

(9) Having incensed the altar, he hands the censer to the censer-bearer, saying *Accéndat in nobis etc.*, but is not himself incensed.

(10) The celebrant, while taking care not to turn his back to the Blessed Sacrament, immediately descends from the predella, and withdrawing a little distance from the altar at the Epistle corner faces towards the people and washes his hands, without saying anything.

(11) Returning to the middle of the altar, he genuflects, rises and, inclining moderately and resting his joined hands on the altar, says in a low but intelligible voice *In spíritu humilitátis etc.*

(12) The celebrant kisses the altar, genuflects, withdraws towards the Gospel side, turns towards the people,

and says *Oráte, fratres*. He turns again towards the altar without completing the circle, and repeats the genuflection.

(13) The response, *Suscipiat*, is not said.

(14) With his hands joined before his breast, the celebrant says (in the ferial tone) *Orémus: Præcéptis salutáribus etc.*, and extends his hands while reciting *Pater noster etc.*

(15) The clerics (or choir) respond *Sed libera nos a malo*, and the celebrant adds *Amen*, secretly. Still holding his hands extended, he resumes in his previous tone *Libera nos etc.*, at the end of which prayer the clerics (or choir) answer *Amen*.

(16) The celebrant genuflects, rises, uncovers the chalice, puts the paten under the Host, and, holding the paten with his left hand over the altar, raises the Host with his right so that it may be visible to all.

(17) Lowering the Host to a point immediately above the now uncovered chalice, the celebrant lays aside the paten in its former position, and immediately divides the Host into three parts as usual, without saying anything. He then places the smallest fragment into the chalice, without saying anything and without a sign of the cross.

(18) Having covered the chalice, he genuflects, rises, and, inclining with his joined hands resting on the altar, says secretly *Percéptio Córporis etc.*, omitting the two other Orations.

(19) The celebrant now genuflects again, and taking the paten with the Host as on other occasions says secretly *Panem cæléstem etc.*, and afterwards thrice as usual *Dómine non sum dignus etc.*, striking meanwhile his breast.

(20) He signs himself with the Host, saying as usual *Corpus Dómini nostri etc.*, and receives Communion.

(21) After a brief meditation, he uncovers the chalice and genuflects.

(22) Rising, he gathers the fragments as usual and places them in the chalice. Leaving the paten on the corporal, he takes the chalice with both hands, without saying anything or signing himself, and reverently receives the Particle with the wine.

(23) Omitting the usual purification of the chalice, he washes his fingers over the chalice with water and wine as on other occasions.

(24) All meanwhile rise, and extinguish the candles which they carry.

(25) Having received the ablution in the middle of the altar, the celebrant wipes and arranges the chalice as usual, covering it with the small black veil which is fetched by the first cleric (or he leaves the chalice to be wiped and arranged by the same cleric ⁶). Inclining with his hands joined before his breast, he now recites secretly *Quod ore sumpsimus etc.*

(26) The first cleric carries the chalice to the credence table.⁷

(27) Descending *in planum* and genuflecting before the cross with the clerics, the celebrant returns to the sacristy with covered head.

(28) He there lays aside the Mass vestments, and if the pyx remains in the repository, puts on surplice and white stole.

§ 5. Reposition of the Pyx

(1) The celebrant, who is to remove the pyx to some more remote chapel of the church, repairs to the Sepulchre chapel, preceded by the first cleric carrying the humeral

⁶ If he is in Major Orders.

⁷ If he is tonsured.

veil and burse with corporal, and by two other clerics bearing candles. For it is assumed (as said in connection with Maundy Thursday, chap. II, § 3, n. 4) that there is no suitable place outside the church; otherwise the pyx would have been removed thither on the preceding day.

(2) Having genuflected *in plano*, the celebrant kneels on the lowest step and prays for a short interval.

(3) Rising, he ascends to the altar, opens the *capsula*, genuflects, takes the pyx, places it on the corporal, and genuflects again.

(4) Descending, he kneels on the edge of the predella, and takes the humeral veil from the first cleric. This cleric immediately takes the umbrella to be held over the Blessed Sacrament, if there is no one else to carry it.

(5) The celebrant now ascends to the altar, genuflects, takes the pyx in his veiled left hand and covers it with his right hand, which is also veiled. Preceded by the clerics with lighted candles, he now carries the pyx to the tabernacle of the altar in which it is to be reserved.

(6) Observing all the ceremonies performed on the preceding day (cfr. § 3), he places the pyx in this tabernacle, before which a lamp must burn continuously.

(7) All now genuflect and withdraw. The celebrant makes his thanksgiving after Communion.

(8) Finally, the altar candles are extinguished, and all things carried back to their places.

(9) If no remote chapel is available, the pyx shall be left in the place where the chalice had been deposited, and the lamp shall be kept burning here continuously.

TITLE VI
HOLY SATURDAY

CHAPTER I

PREPARATIONS FOR ALL THE FUNCTIONS TO BE PERFORMED ON THIS DAY

Outside the Principal Door:

- (1) Table covered with a white cloth and on it:
- (2) Silver salver with five grains of incense;
- (3) Censer and incense boat;
- (4) Vessel of holy water with sprinkler;
- (5) White maniple, stole and dalmatic;
- (6) Lantern with extinguished candle, if this is customary, or a single candle;
- (7) Matches or other material suited for obtaining a flame from the fire.¹
- (8) In a convenient place, a large lectern with the Missal, if this is to be used.
- (9) Tripod with a brazier, in which coals (or charcoal) are to be enkindled for the new fire.
- (10) Iron tongs.
- (11) A reed (*arundo*) furnished with three candles at the top.
- (12) Crotalus (clapper) to summon the people.

On the Main Altar:

- (1) The cross and festive candelabra.
- (2) Two antependia, white and purple, to be arranged as described in Title I, chapter I, n. 1.

¹ For example, a taper. The new fire itself is obtained with flint before the services begin.

(3) Open Missal at the Epistle corner, resting on a purple cushion or stand.

(4) A wooden pedestal, or marble base, on the Gospel side, to receive the reed.

(5) A large finely decorated lectern for the *Præconium* on the floor on the Gospel side, unless the pulpit or an ambo is to be used.

(6) The wax candle to be blessed. This is placed in the large candelabrum on the Gospel side, with a wick prepared for easy lighting, and with five holes in the form of a cross turned towards the people.

(7) Near the candelabrum a stool with steps for the use of the celebrant.

(8) Another plain stool, also for the celebrant, at the Epistle corner.

(9) Prepared lamps.

(10) In some remote place, vases of flowers to be placed on the altar later, if it is customary to use them.

On the Credence Table:

(1) The Missal, or other book, to be used for the *Præconium*.

(2) White cushion for the Missal, unless a stand is to be used.

(3) Chalice with white ornaments, covered with a second veil of purple color.

(4) Plate with cruets of wine and water and a hand-towel.

(5) A small bell.

(6) Purple maniple, stole and chasuble; also white maniple, stole and chasuble for the celebrant, if he is not to return to the sacristy after the *Præconium* and at the Litany, respectively.

In the Sacristy:

- (1) Four surplices for the clerics.
- (2) Surplice, amice, alb, cincture, purple stole and cope—also purple maniple, stole and chasuble for the celebrant, if these have not been placed on the credence table.
- (3) White maniple, stole and chasuble, also for the celebrant, if these have not been placed on the credence table.
- (4) White humeral veil.
- (5) Candles to be used in escorting the pyx.

In the Baptistry (if there is one):

- (1) Large lectern, if such is to be used to support the Missal.
- (2) Table covered with a white cloth, and on it:
- (3) Two towels on a plate;
- (4) Holy water vessel and sprinkler;
- (5) Vessel for drawing water from the font;
- (6) Vessels of Chrism and Oil of Catechumens;
- (7) Vessels for washing the hands, with crumbs of bread.
- (8) Cotton for wiping the hands after contact with the oils.

Also, if Baptism is to be administered:

- (9) The *Rituale Romanum*.
- (10) Plate of salt.
- (11) Vessels of *Oleum Catech.* and Chrism with cotton.
- (12) White stole and cope.
- (13) Silver shell, if Baptism is to be given by infusion.
- (14) Linen cloth for wiping the head of the child.
- (15) Another linen cloth, to be used instead of the white robe.
- (16) Candle to be lighted.

CHAPTER II

SACRED RITES TO BE PERFORMED ON HOLY SATURDAY

§ 1. From the Beginning of the Function to the Blessing of the Paschal Candle

(1) Outside the church the new fire is started with flint, and the coals (or charcoal) in the brazier are kindled.

(2) At the proper hour the four clerics put on their surplices in the sacristy, and arrange all things in their places.

(3) After a signal with the crotalus, the celebrant having washed his hands puts on over the surplice (if convenient) the amice, alb, cincture, and purple stole and cope.

(4) After the proper reverences, they proceed to the principal door in the following order:

The first cleric with joined hands;

The third cleric with the processional cross;

The celebrant with covered head and joined hands,
between the second and fourth clerics.

(5) After they have gone outside the door, the third cleric stations himself on the very threshold, with his back to the door and the face of the crucifix towards the celebrant.

(6) The celebrant stands bareheaded before the lectern

(if such is provided), which is placed between him and the cross.

(7) Reading from the Missal placed on the lectern or held by a cleric, the celebrant blesses the fire with three Orations; then with a single Oration the grains of incense.

(8) While the celebrant is blessing the grains of incense, the first cleric takes some of the recently blessed fire with the tongs and puts it in the censer.

(9) The celebrant now puts incense into the censer with blessing and with kisses on the part of the assistant. He then sprinkles the fire and grains of incense, saying *Asperges me etc.*, and afterwards incenses them.

(10) The censer-bearer receives back the censer.

(11) Laying aside the purple cope and stole, the celebrant now takes the white maniple, places the white stole over his left shoulder after the manner of a deacon, and dons the white dalmatic.

(12) Meanwhile the second cleric, with the aid of a match or something similar,² lights from the new fire the candle (contained in the lantern), and the fourth takes the salver with the grains of incense.

(13) The celebrant again puts incense into the censer with the blessing and kisses as above (n. 9), and then takes the reed.

(14) The procession for the blessing of the candle sets out in the following order:

The cleric with the grains of incense on the right,
and the censer-bearer on the left (swinging his
censer slowly);

The third cleric with the cross;

The celebrant with the reed, and on his left the
second cleric with the candle (or lantern).

² For example, a taper.

(15) The clerics with the grains, censer and cross enter the church, and halt as soon as the celebrant has crossed the threshold.

(16) On entering the church, the celebrant bends the reed, and one of the three candles is lighted by the second cleric from the candle he carries. The celebrant kneels with all the others, except as usual the cross-bearer.

(17) Still kneeling, the celebrant says in a clear voice (or sings) *Lumen Christi*; he then rises with the others, and the clerics (or choir) answer *Deo grátias*.

(18) They now proceed to the middle of the church, where all the same ceremonies are repeated and the second candle lighted. The words, *Lumen Christi etc.*, however, should be said in a higher tone.

(19) The procession finally advances to the steps of the altar, the third candle is lighted, and the above-mentioned words are sung in a still higher tone.

§ 2. The Blessing of the Paschal Candle

(1) After the *Deo grátias* succeeding the third *Lumen Christi*, all rise, and the clerics form themselves in a straight line with the celebrant in the middle before the altar. The third cleric with the cross stands on the left, the first with the censer on his left, and the fourth with the grains of incense on the right of, but a little distant from, the celebrant.

(2) The second cleric withdraws, places his extinguished candle on the credence table, takes the Missal for the *Præconium*, and brings it to the celebrant, who in turn hands him the reed. The second cleric, however, remains on the right of the celebrant.

(3) Taking the Missal with both hands, the celebrant

kneels on the lowest step of the altar, and (omitting *Munda cor meum*) says only:

Jube, Dómine, benedícere. Dóminus sit
in corde meo et in lábiis meis, ut digne et com-
petenter annúntiem suum Paschále Præcón-
ium. Amen.

(4) Then rising, and genuflecting before the altar with all (except, as always, the cross-bearer), he proceeds to the lectern prepared on the floor at the Gospel side. The following order is observed:

The censer-bearer and on his right the fourth cleric
bearing the grains of incense;
The third cleric with the cross, and on his left the
second cleric with the reed;
The celebrant carrying the Missal.

(5) On reaching the lectern, the above-mentioned arrange themselves in a straight line beside the lectern, all facing in the same direction as the celebrant:

The celebrant stands before the lectern, which holds
the Missal;
The cross-bearer stands on the celebrant's right,
with the crucifix turned towards the celebrant;
The censer-bearer stands on the right of the last-
mentioned cleric;
The cleric with the reed stands on the left of the
celebrant;
The cleric with the grains of incense on the left of
the latter cleric.

(6) Taking the censer, the celebrant incenses the open

Missal on the lectern, and begins the *Præconium*, *Exsúltet etc.*, in a clear voice (or sings it).

(7) At the words *curvat impéria*, he ascends the steps of the stool, and fixes the grains of incense in the candle in this order:

	1	
4	2	5
	3	

(8) The fourth cleric places on the credence table the salver which had contained the grains of incense, takes the pole with the taper, and returns to his former place at the left of the cleric holding the reed.

(9) At the words *rútilans ignis accéndit*, the celebrant, with the aid of the above-mentioned pole, lights the paschal candle from the reed.

(10) At the words *apis mater edúxit*, he pauses while the fourth cleric lights from the paschal candle the lamp or lamps by means of the pole which he carries. Afterwards this cleric lays aside the pole.

(11) Having finished the *Præconium*, the celebrant closes the Missal; the second cleric fixes the reed in its base on the Gospel side; the third cleric lays aside the cross at the Epistle side.

(12) Then the celebrant proceeds to the credence table or, if it is near, to the sacristy. In either case he is preceded by the censer-bearer and, on his left, the cleric who carried the grains, and by the first and second clerics, after all have made a genuflection before the altar.

(13) Removing the white vestments, the celebrant now puts on the purple maniple, stole and chasuble.

§ 3. The Prophecies

(1) Vested as just stated, the celebrant proceeds to the altar, the clerics leading the way.

(2) After a reverence to the cross, he ascends to the altar, kisses it in the middle, and goes to the Epistle corner.

(3) There in a high voice he reads the twelve Prophecies, Orations and Tracts, genuflecting with all as he says *Flectámus génua* before the Orations (except the last), until the second cleric rises and says *Leváte*. If the functions are held with singing, the Prophecies are chanted by the clerics, the Orations by the celebrant, and the Tracts by the chanters, in which case the celebrant recites the Prophecies and Tracts in a subdued voice.

(4) At the end of the last Oration, the celebrant descends to the credence table on the Epistle side, and removes his chasuble and maniple.

(5) If the church has a baptismal font, the celebrant dons the purple cope, and seats himself. If, however, there is no font, he proceeds without chasuble and maniple before the altar for the Litany (as given below in § 6), while the clerics place a stool and Missal (or cushion only, if there are chanters) upon the second step in the middle.

§ 4. Blessing of the Baptismal Font

(1) While the celebrant remains seated as above, the first cleric removes the lighted paschal candle from the candelabrum, and repairs before the altar.

(2) The third cleric takes the cross, and likewise repairs before the altar.

(3) Two other clerics proceed to the celebrant, the fourth bearing the Missal.

(4) Removing his biretta, the celebrant rises, and be-

gins in a high voice (unless chanters are present) the Tract *Sicut cervus etc.* (as below), continuing it slowly with the clerics.³

(5) As soon as the Tract is begun, all make the proper reverence to the altar, and repair in procession to the baptismal font in the following order:

Cleric with the paschal candle;

Cleric with the cross;

The celebrant between two other clerics, reciting (if there are no chanters) the Tract, with covered head.

TRACT (*Ps. xli. 2-4*)

℣. Sicut cervus desiderat ad fontes aquarum: ita desiderat ánima mea ad te, Deus.

℣. Sitívit ánima mea ad Deum vivum: quando véniam, et apparébo ante fáciem Dei?

℣. Fuérunt mihi lácrimæ meæ panes die ac nocte, dum díctur mihi per síngulos: Ubi est Deus tuus?

(6) All stand before the rails of the baptistery, and the celebrant, facing the cross (held by a cleric standing with his back to the rails) and after finishing the Tract, says *Dóminus vobíscum* and the following Oration *Omnípotens, sempitérne Deus, etc.* The fourth cleric holds the book (if there is no lectern).

³ Unless there are chanters present, the celebrant will need this Memoriale or some other book containing the Tract, as he is to recite it with the clerics on the way to the font. He will likewise need a book for the recitation of the Litany on the way back from the font (see Appendix).

ORÉMUS

OMNÍPOTENS sempitérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui, sicut cervus, aquárum tuárum éxpetit fontem: et concéde propítius; ut fídei ipsíus sitis, baptísmatis mystério, ánimam corpúsque sanctíficet. Per Dóminum.

R̃. Amen.

(7) The cleric with the paschal candle and the cross-bearer enter within the rails, if there is room; the cross-bearer always stands facing the celebrant.

(8) The celebrant approaches the font, faces towards the East, if possible (for it is advisable for convenience' sake that the font should be on his right), and says the second Oration and Preface as in the Missal, holding his hands always joined. For greater convenience a large lectern may be provided to hold the Missal.

(9) During the Preface, at the proper places designated in the rubrics, he performs the following ceremonies:

After the words *grátiam de Spíritu Sancto*, he divides the water with his right hand in the form of a cross, and immediately wipes his hand;

After the words *non inficiéndo corrúmpat* he touches the water with his hand, and wipes the latter again;

After the words *indulgéntiam consequántur*, he traces three crosses over the font with his right hand;

After the words *super te ferebátur*, he divides the water with his right hand, and tosses it towards the four points of the compass, East, West, North and South, thus:

1
3 4
2

and wipes his hand;

After the words *in nómine Patris etc.*, he lowers his voice a little;

After the words *tu benígnus aspíra*, he breathes thrice on the water in the form of a cross;

After the words *purificándis méntibus effícaces*, he immerses the paschal candle a little into the water, saying *Descéndat in hanc plenitúdinem etc.*, and then withdraws it; immerses it a second time somewhat deeper, repeating in a somewhat higher tone *Descéndat in hanc etc.*, and again withdraws it; immerses the candle a third time to the bottom, repeats in a still higher voice *Descéndat etc.*, and does not withdraw it;

He immediately breathes three times on the water in the form of a trident or the Greek letter Ψ , in accordance with the figure given in the Missal, and continues *Totámque hujus Aquæ etc.*:

After the words *fecúndet effectú*, he withdraws the candle, which is wiped with the cloth.

(10) He continues the Preface, concluding it in a lower voice with the words *Per Dóminum nostrum etc.*, to which those present answer *Amen*.

(11) The second cleric takes the holy water vessel, and fills it with the blessed water from the font, drawing this out with the help of the other vessel provided for this purpose.

(12) Receiving the sprinkler which has been dipped in this holy water vessel, the celebrant sprinkles himself and

those around him. Then, proceeding between the clerics, he sprinkles all the faithful in church with the Easter water, and returns to the font.

(13) Blessed water is now drawn for the holy water fonts, for the blessing of homes and foods, and for the Asperges on Easter Sunday.

(14) Then approaching the font, the celebrant pours into the water the *Oleum Catechumenorum* in the form of a cross, saying *Sanctificétur etc.*

(15) He then pours in the Chrism in a similar manner, saying *Infúsis Chrismatis etc.*

(16) Finally, he pours in both Oils simultaneously in the form of a cross, saying *Commixtio Chrismatis etc.*

(17) He mixes the poured oils and the water with his hand, and distributes them throughout the font.

(18) He wipes his hand with cotton, and finally washes both hands with water and bread crumbs.

§ 5. Baptism of Infants

If there are any infants to be baptized, the Sacrament is to be administered solemnly. The celebrant, having finished the ceremonies described above, proceeds as follows:

(1) Towards the end of the blessing of the font, the candidates for baptism are brought with their godparents to the threshold of the church.

(2) The celebrant after washing his hands repairs with two clerics to the entrance of the church, preceded by the cleric carrying the cross. The cleric bearing the paschal candle remains at the font.

(3) There the celebrant conducts himself as directed in the Ritual (with the questions, etc.) as far as the introduction of the infants into the church.

(4) Then the celebrant places over the infant (or first infant) the end of the stole hanging from his left shoulder, and escorts it (them) into the church, saying *N., ingrédere (ingrédimini, if there are several infants) in templum Dei etc.*

(5) Then, *Credo* and *Pater noster* having been recited, with his back turned towards the rails of the baptistery he pronounces the Exorcism, moistens his right thumb with saliva, and touches the ears and nostrils of the infant (infants). He then anoints it (them) on the breast and between the shoulders with *Oleum Catechumenorum*.

(6) Still standing outside the rails, the celebrant lays aside the purple cope and stole, and assumes the white stole and cope.

(7) Preceded by the cross, he enters the baptistery, into which the godparents also enter with the infants.

(8) At the font the celebrant asks *N., credis etc.: N., vis baptizári?*

(9) After the sponsors have answered *Volo*, the celebrant proceeds with the baptism according to custom:

either by immersion, in which case the baptistery contains only a single font holding the blessed water;

or by infusion, for which a double font must be provided: one section holding the blessed water, and the other empty, but with an opening that permits the baptismal water poured over the child's head above this empty section to run into the sacrarium.

(10) If baptism by immersion is to be given, the celebrant takes the infant and, he alone supporting it, dips its head carefully into the water, and baptizes it with a

triple immersion, pronouncing once only distinctly and deliberately *N., ego te baptízo etc.* No one answers *Amen*, and, as soon as he completes the form, the celebrant hands the infant back to the sponsors.

(11) If the baptism is by infusion, the godfather or godmother (or both, if they are present) hold the infant over the empty section of the font, or touch it. The celebrant takes the baptismal water from the font with a vessel, and pours it thrice over the head of the infant in the form of a cross, meanwhile saying once only the words *N., ego te baptízo etc.*

(12) After the child's head has been wiped, the celebrant, reciting *Deus omnipotens etc.*, anoints the top of the child's head (not the forehead) with Chrism.

(13) Then, after presenting the white robe and lighted candle, and having said *N., vade (Ite) in pace etc.*, he admonishes the sponsors, and directs that the parents be given the warning mentioned in the Ritual.

(14) The celebrant washes his hands, lays aside the white cope and stole, and resumes the purple stole and cope.

(15) Then preceded by the clerics with the candle and the processional cross, the celebrant begins the Litany and continues it with the other clerics as he returns to the altar. If chanters are present, two of them begin the Litany.

(16) The clerics and the others present give the responses, and repeat all that the celebrant says (or the chanters sing).

(17) The paschal candle is placed in its proper candelabrum, and the cross is put away at the Epistle side.

(18) Standing before the altar, the celebrant removes the cope only.

§ 6. The Litany and Mass with Vespers

(1) Kneeling on the lowest step, all others likewise kneeling, the celebrant begins (if there is no font, or otherwise continues) the Litany from the Missal, which is placed on a stool before him. If, however, there are chanters, he allows these to recite the Litany, while he prostrates himself upon the altar steps, resting his arms on the pillow.

(2) At the Verse *Peccatores*, the purple antependium is removed from the altar, so that the white is presented to view; the cushion under the Missal is changed; vases of flowers (if customary) are placed between the candelabra; and the first cleric removes the purple veil placed over the chalice, carries the latter to the altar, and arranges it in the middle.⁴

(3) The celebrant, if there are no chanters, continues the Litany as far as *Christ, exaudi nos*, inclusive. If there are chanters, the celebrant withdraws from the altar at the *Ÿ. Peccatores*, and preceded by the clerics returns to the sacristy to don the white vestments. He returns at the *Kýrie*.

(4) The celebrant rises, proceeds to the credence table *in plano* on the Epistle side, lays aside the purple stole, and takes the white maniple, stole and chasuble.

(5) Escorted by the clerics as above, the celebrant returns to the altar, says the *Confiteor* with Ps. *Júdica me etc.* and *Glória Patri* as usual. If chanters or choir be present, they begin meanwhile the *Kýrie*.

(6) The celebrant ascends the altar, and after reciting the Oration *Aufer a nobis etc.* in the middle, begins immediately *Kýrie, eléison* (as otherwise, when the Introit is not read).

⁴ If he is tonsured (see page 13, footnote 4).

(7) At *Glória in excélsis* the bells in the church tower are rung (if the church is the principal one in the place, or if the principal one has already rung its bells). If it be customary, the bells within the church, which have hitherto been silent, are also rung.

(8) After the Epistle, the celebrant says (or sings) thrice *Allelúja*, raising his voice gradually, and the clerics (or chanters, or choir) in each case repeat the word in the same tone. The celebrant now continues the Verse and Tract (which are chanted as usual by the chanters or choir, if the Mass is sung).

(9) The *Credo* is not said, nor is the Offertory read after *Dóminus vobíscum*. The *Agnus Dei* is not said, nor is the *Pax* given.

**** If there are communicants, all that was said with regard to the preparations and ceremonies on Maundy Thursday must be observed (pp. 47-48).

(10) In place of the Communion Antiphon, the Vespers are said as in the Missal, as follows:

(11) Standing at the Epistle corner, the celebrant says the Ant. *Allelúja, allelúja, allelúja*, and continues alternately with the clerics the Ps. *Laudáte etc.*, and at the end repeats the *Allelúja* thrice. If there is singing, the celebrant says all these prayers in a low voice, or recites them alternately with the clerics. Meanwhile the first cleric removes the chalice from the altar, and places it on the credence table.⁵

PSALM cxvi. 1-2

LAUDÁTE Dóminum, omnes gentes: * lau-
dáte eum, omnes pópuli:

⁵ If he is tonsured (see page 13, footnote 4).

Quóniam confirmáta est super nos misericórdia ejus: * et véritas Dómini manet in ætérnum.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper, *
et in sæcula sæculórum. Amen.

(12) Then he adds the Ant. *Vespere autem etc.* and the Canticle *Magníficat*, reciting them alternately with the clerics. If there is singing, the celebrant intones, if necessary, the words *Vespere autem Sábbati*; the rest is sung by the chanters or choir, while the celebrant recites it in a low voice.

CANTICLE OF THE BLESSED VIRGIN

(*Luke, i. 46-55*)

MAGNÍFICAT * ánima mea Dóminum:
Et exsultávit spíritus meus * in Deo,
salutári meo.

Quia respéxit humilitátem ancíllæ suæ: *
ecce enim ex hoc beátam me dicent omnes
generatiónes.

Quia fecit mihi magna qui potens est: * et
sanctum nomen ejus.

Et misericórdia ejus a progénie in progénies *
timéntibus eum.

Fecit poténtiam in bráchio suo: * dispérsit
supérbos mente cordis sui.

Depósuit poténtes de sede, * et exaltávit
húmiles.

Esuriéntes implévit bonis: * et dívites dimísit
inánes.

Suscépit Israël, púerum suum, * recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sæcula.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper,*
et in sæcula sæculórum. Amen.

(13) Having repeated the Ant. *Véspere etc.*, the celebrant proceeds to the middle of the altar, kisses it, turns towards the people, says *Dóminus vobíscum*, and then recites the Oration at the Epistle corner as usual.

(14) After *Ite, Missa est*, he adds *Allelúja, Allelúja*. The clerics similarly (or choir) add *Allelúja, Allelúja*, to *Deo grátias*.

(15) Having finished the Gospel of St. John, the celebrant returns to the sacristy, and removes the Mass vestments.

§ 7. Reposition of the Pyx

(1) The celebrant takes surplice and white stole, and preceded by two clerics carrying candles, and another with the burse and humeral veil, proceeds to the place where the pyx with Particles is reserved.

(2) Performing there all the ceremonies described in Tit. IV, Chap. II, § 3, he takes the pyx with veiled hands, and carries it to the tabernacle wherein it is usually reserved.

(3) He then returns to the sacristy, lays aside his vestments, and completes his thanksgiving.

(4) Meanwhile the altar candles are extinguished by the clerics.

(5) The three candles on the reed, which are not lighted again, and the reed itself are removed.

(6) The paschal candle is also extinguished. However, it remains in its candelabrum, and is regularly lighted at all sung Masses and Vespers (or Low Masses which take the place of Solemn Masses) on the three more solemn days of the Octave of Easter, on Sabbatum in Albis, on all Sundays (and, if it be customary, also on other days and solemnities) during the Paschal Season, and as far as the Gospel inclusive on Ascension Thursday. After this Gospel has been said, the candle is extinguished. After the Mass on this day, the candle is removed from its candelabrum, but is preserved to be lighted on the Vigil of Pentecost, only however during the blessing of the font.

(7) Finally, the clerics carry all things back to their proper places.

APPENDIX

LITANY RECITED OR SUNG ON HOLY SATURDAY

K ÝRIE, eléison.	Sancte Stéphane,	ora.
Christe, eléison.	Sancte Laurenti,	ora.
Kýrie, eléison.	Sancte Vincénti,	ora.
Christe, audi nos.	Omnes sancti Mártýres,	
Christe, exáudi nos.	oráte pro nobis.	
Pater de cælis Deus,	Sancte Silvéster,	ora.
miserére nobis.	Sancte Gregóri,	ora.
Fili Redémptor mundi Deus,	Sancte Augustíne,	ora.
miserére nobis.	Omnes sancti Pontífices, et	
Spiritus Sancte Deus,	Confessóres,	oráte.
miserére nobis.	Omnes sancti Doctóres,	
Sancta Trínitas unus Deus,	oráte pro nobis.	
miserére nobis.	Sancte Antóni,	ora.
Sancta Maríá, ora pro nobis.	Sancte Benedícte,	ora.
Sancta Dei Génitrix, ora.	Sancte Domínice,	ora.
Sancta Virgo víginum, ora.	Sancte Francísce,	ora.
Sancte Míchaël, ora.	Omnes sancti Sacerdótes, et	
Sancte Gábriel, ora.	Levitæ, oráte pro nobis.	
Sancte Ráphaël, ora.	Omnes sancti Mónachi, et	
Omnes sancti Angeli, et Arch-	Eremítæ, oráte pro nobis.	
ángeli, oráte.	Sancta Maria Magdaléna,	
Omnes sancti beatórum Spi-	ora pro nobis.	
rítuum órdenes, oráte.	Sancta Agnes,	ora.
Sancte Joánnes Baptista, ora.	Sancta Cæcília,	ora.
Sancte Joseph, ora.	Sancta Agatha,	ora.
Omnes sancti Patriárchæ, et	Sancta Anastásia,	ora.
Prophétæ, oráte.	Omnes sanctæ Vírgines, et	
Sancte Petre, ora.	Viduæ, oráte pro nobis.	
Sancte Paule, ora.	Omnes Sancti, et Sanctæ Dei,	
Sancte Andréa, ora.	intercéдите pro nobis.	
Sancte Joánnes, ora.		
Omnes sancti Apóstoli, et	Propítius esto, parce nobis,	
Evangelístæ, oráte.	Dómine.	
Omnes sancti Discípuli Dó-	Propítius esto, exáudi nos,	
mini, oráte pro nobis.	Dómine.	

Ab omni malo, libera nos, Dómine.	in sancta religiōne conser- vare digneris, Te rogāmus.
Ab omni peccāto, libera.	Ut inimicos sanctæ Ecclesiæ
A morte perpétua, libera.	humiliare digneris,
Per mystérium sanctæ incar- nationis tuæ, libera.	Te rogāmus.
Per advéntum tuum, libera.	Ut régibus et principibus chris- tiānis pacem, et veram con- córdiam donare digneris,
Per nativitátem tuam, libera nos, Dómine.	Te rogāmus.
Per baptísmum, et sanctum jejúnium tuum, libera.	Ut nosmetípsos in tuo sancto servítio confortare, et con- servare digneris,
Per crucem, et passiōnem tuam, libera.	Te rogāmus.
Per mortem, et sepultúram tuam, libera.	Ut ómnibus benefactoribus nostris sempiterna bona re- tribuas, Te rogāmus.
Per sanctam resurrectiōnem tuam, libera.	Ut fructus terræ dare, et con- servare digneris,
Per admirábilem ascensiōnem tuam, libera.	Te rogāmus.
Per advéntum Spíritus Sancti Parácliti, libera.	Ut ómnibus fidélibus defúctis réquiem ætérnam donare digneris, Te rogāmus.
In die iudícii, libera.	Ut nos exaudire digneris, Te rogāmus.
Peccatóres, Te rogāmus audi nos.	Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.
Ut nobis parcas, Te rogāmus audi nos.	Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.
Ut Ecclesiā tuā sanctā régere, et conservare di- gneris, Te rogāmus.	Agnus Dei, qui tollis peccáta mundi, miserere nobis.
Ut domnum apostólicum, et omnes ecclesiásticos órdenes	Christe, audi nos. Christe, exáudi nos.

The chanters then begin the *Kýrie* as the celebrant proceeds to the altar (see page 100, § 6, n. 3).

